

A
DIVINE
MESSAGE
TO THE
ELECT SOVL.

DELIVERED

In eight SERMONS upon
seven severall TEXTS.

By that laborious and faithfull Mes-
senger of CHRIST,

M^r. WILLIAM FENNEK, B. D.

Sometimes Fellow of *Pembroke Hall* in
Cambridge, and late Minister of
Rochford in Essex.

The third Edition, Corrected and amended by
a worthy friend of the Authors.

*I have sent you the Pestilence, after the manner of Egypt; your young men
have I slain with the sword, and have taken away your Horses, I have made
the stink of the Camp to come up to your nostriles, yet have ye not returned to
me, saith the Lord: therefore thus will I do unto thee. O Israel; and because
I will do this unto thee, prepare to meet thy God O Israel. Amos 4. 10
12.*

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DIVINE

MESSIAH

TO THE
ELECT SOUL

IN EIGHT SEER MONS

BY THE SEER MONS

M. WILLIAM BANNER, D.D.

SOMERSET, ENGLAND

1840

THE SEER MONS

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THE EPISTLE TO
the godly Reader of these
pious Sermons.

THE Authour of
these ensuing Ser-
mons, Master
William Fenner,
was so deservedly
famous in the Church of God,
and so well known unto mee
in particular, and one to
whom I was so much obli-
ged when he was living, as
that I could not thinke it
sufficient to give a bare

* *

Im-

The Epistle, &c.

Imprimatur unto his Sermons,
but have added this *Testimony*
also, that thereby all good
people might be encouraged
to read these *Workes* of his,
whose life and conversation
was a continuall Sermon, and
who spent himselfe in Studying
and Preaching, and whose me-
mory will be ever precious
unto

Your loving friend,

Edm. Calamy.



TO THE READER.

Good Reader,

THe *Author* of these Sermons, having served his time, and being fallen asleep, The lot is fallen upon me to appear in their behalf, and to seal unto their worth and usefulness for publik service, as far as thou pleasest to seal unto my judgement and faithfulness in such a case, with thine opinion and approbation. For the truth is, that the strength and value of my testimony concerning them, is like to extend no further, then thine doth concerning me: So that if I adde any thing to their credit and estimation in the world, by my recommendation, it is by the mediation of thine ingenuity and fairness towards me. But if thou shalt please to be at any reasonable cost in the reading of them, and lay thy judgement and conscience as close to the Spirit, as thou must thine eyes to the letter of what thou readest, I make no question but I shall be the gainer, and not they, by this engagement of my selfe for them.

* * *

True

To the Reader.

True worth, especially when it overcomes and breaks out of the cloud of obscurity, alwayes returns more than what it receives from any mans testimony: neither is there any method or trade so proper and certain, whereby to raise an estate of honour and reputation to a mans self, as the bestowing or casting honour and reputation upon others, so he be carefull and dexterous in the choyce of his subject. *John Baptist* by giving testimony onely to one, *Jesus Christ*, outgrew the common stature of those that are born of women, in true greatnesse, *Mat. 11. 11.* And yet there was little or nothing (in effect) added to *Jesus Christ* himselfe by his testimony, *Joh. 5. 34.* It is an ingenuous and inoffensive way to serve our selves out of other mens excellencies, by advancing them: neither doe the generality of men in their practice, more generally consent upon any principle reason and equity, than this, To recompence such men with termes of honour, who are unparciall and free in subscribing and acknowledging the worth and eminencie of others. And as many that are but of mean condidion in the world otherwise, yet maintain themselves comfortably, by trimming and dressing the gardens

To the Reader.

Gardens and Orchards, and Vineyards of rich and wealthy men: so may men that want other personal abilities and excellencies of their own, subsist upon termes of a convenient reputation, only by vindicating, adorning, and setting forth the endowments and gracefull parts of other men.

The subject or argument of these Sermons, is partly that noble & high-importing strain of Christian devotion; Preparation for that solemn interview of Jesus Christ in his death, at his Table; The great severity of Gods proceedings against despisers of admonitions and reproof. Both theames of savoury consideration for all those that love not death; and more especially for those, who desire not onely to be saved, but to be saved upon sweeter and more comfortable termes than as by fire, 1 Cor. 3. 15. Those that were chastened with weaknesse, and sicknesse, and death, amongst the Corinthians, 1 Cor. 11. 30. were yet saved, ver. 32. but this was as by or through fire: though they did not perish, were not consumed by the flames of Gods displeasure against them; yet they were sorely scorched with them, the smell of this fire was strong upon the garments of
* * 3 their

To the Reader

their flesh : They discerned not the body of his Son Jesus Christ, in his ordinances ; but in stead of that holy, reverend, and deep-studied behaviour which was due unto it, both from their inner and outward man, as being a creature of the highest and deepest sanctification that ever God sanctified ; Sanctified not onely to a more excellent and glorious condition, but also to many ends and purposes of far higher and deerer concernment, both for the glory of God, and benefit of Men themselves, then all other creatures whatsoever, whether in heaven or in earth : They handled and dealt by it in both kinds, as if it had been but a common or unsanctified thing ; thus they discerned not the Lords body. And as they discerned not his body, so neither did God (in some sense) discern theirs ; but in those sore strokes and heavy judgements which he inflicted on them, had them in no other regard or consideration, then as if they had been the bodies of his enemies, the bodies of wicked and sinfull men ; thus drawing the model and platforme of their punishment (as usually he doth) from the structure and proportion of their sin. And if the moral or spiritual seeds and originals
of

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of our outward and bodily afflictions, as
sicknesse, weaknesse, either upon our
selyes or ours, declining estates, losses, &c.
(which still I ye deeper than the naturall)
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which he had given unto ours in health,
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again unto them more. The God whom

To the Reader.

we serve, is able to performe this great pe-
tition, by Jesus Christ. To whose grace
the peace of thy soul is faithfully and feel-
ingly recommended, by

That poor and unworthy servant

of Christ and his Church

J. G.

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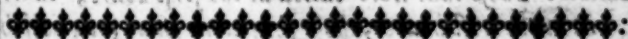
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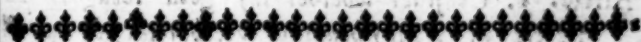
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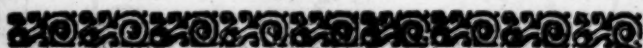
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There are two other excellent Treatises, writ by this Author WILLIAM FENNER; the one called The Sacrifice of the Faithfull: Or, A Treatise, shewing the Nature, Property, and efficacy of Zealous PRAYER, &c. Being severall choyce Sermons on divers Texts of Scripture; as on Rom. 8. 22. 1 Job. 2. 6. John 3. 20. Esay 42. 24. Heb. 11. 28. Gen. 6. 3. Col. 3. 5. The other Treatise is called Practicall Divinity: Or, Gospell-Light. Upon divers Texts of Scripture likewise; as on Isay 55. 7. Luke 9. 23. Luke 11. 9. Collos. 1. 10. Luke 23. 24. Psal. 147. 3. Isa. 57. 1.

They are also to be sold by John Stafford,

The

The Authors Preface upon these
ensuing SERMONS.

THE cause of that little heavenlineſſe which is in the profeſſion of Chriſtianity, *is the want of Meditation.* Many can meditate *cuſſorily*, but that is not enough : it muſt be a *ſticking* Meditation that muſt affect the heart. That place in 2 *Pet.* 2.8. is marvelous pregnant, it was the means why *Lot* was ſo touched with the abominations of *Sodome* : *That righteous man dwelling amongſt them, in ſeeing and hearing their ungodly deeds, vexed his righteous ſoul from day to day.* Many heard and ſaw too, beſides *Lot*, and were not *vexed*. Why? Other matters ſtuck in their thoughts they never thoroughly meditated on it ; but he *vexed* himſelfe, that is, the meditation of thoſe evils, and bringing them home to his ſoul, vexed him. The word is a fit word,
impoſy

The Authors Preface.

implying two things : First, the *searching and examining* of a thing, his meditating heart examined their sins; how many they were, how *grievous*, how *damnable*, how likely to pull down some vengeance or other upon them. Secondly, the *wracking or vexing upon tryall* ; so it was with Lot, he observed all their evils, and weighed them in his soul, and then he wracked his spirit with the consideration of them. The Evangelist useth this very word for *tossing*: this word that is here put for *vexing*, he puts for tossing of a ship on the seas, *Mat. 14. 24. The ship was tossed with the waves* : so meditation did *tosse* his soul with vexation, sometimes *down* to the deep : O miserable wretches that we are ! or, How brutish, how beastly, and how hellish are our sins ? Sometimes *up* ; O that the Lord would humble us and spare us ! Sometimes over head and
cares

The Authors Preface.

eares in the storme; O fool that I was
to chuse my dwelling amongst such
men: These meditations vexed his
soul: Many have studied meditations,
and yet are not acquainted with this
cordiall meditation: many Ministers
that study Divinty al the day, that stu-
dy the Word all the week, that study
their Sermons all the year, may yet
for all this, be *carnal* Ministers. Why?
Because their meditation is but *inven-*
ting and *mentall* meditation; *this* me-
ditation is a *practicall* meditation, the
thing meditated feeds the heart: *that*
meditation is like a fluttering Phea-
sant that flutters before their eyes: it
feeds their eyes indeede, but never
feeds the stomack, as long as they nei-
ther catch nor eat it. The saving my-
steries of God flutter before their
eyes, and before their understandings
they feed their eyes with knowledge,
but never feed their souls unto ever-
lasting life, unlesse they fowle for it,
dresse

The Authors Preface.

dress and digest it in their hearts. There is an apt word, Gen. 24. 63. Isaac *went out to meditate in the field*: the originall hath it, to signifie *mutuall conference*, his mind conferred with the truth, and the truth with him, a mutuall working he wrought upon the truth, by meditating of it, and it wrought upon him; by leaving an impression upon his soul: this is a rare practice in the world, & yet as necessary as most, it is the art of the soul in being heavenly, it is the inuring of thee to every good duty: for by meditation a man comes to have his minde and heart fixed upon every thing that he would: would he pray? he that hath inured his heart to meditate, his mind is fixed in his prayer. Would he receive the Sacrament? He that hath inured his heart by meditation, his mind is fixed in the Ordinance. David that was excellent at meditation, had a fixed heart, Ps. 57. 7. Ps. 112. 17.

THE



A
SERMON
OF
The use and benefit of Di-
vine Meditation.

HAGGAI I. 5.

*Now therefore saith the Lord of Hosts,
Consider your wayes.*



He Prophet reproveth the peo-
ple becaule they could finde
in their hearts to minde their
owne houses, and yet were care-
lesse of the house of the Lord's
the Lord had sent a drought
and a famine, and sundry punishments upon
them

B

them for *this* thing, and yet they laid it not to heart; and therefore he sends *Haggai* the Prophet unto them to call them to repentance; and (which is an admirable course, and little thought of in the world) he *begins* with holy meditation and consideration: Now therefore thus saith the Lord, consider your wayes; that is, both in regard of the course of them, your wicked wayes; and also in regard of the bitter fruit of them, your wretched and unprosperous wayes. Here be two things very remarkable according to the Text;

1. The repetition and enforcing of it again; for he urgeth it again, *Consider your wayes*, in the seventh verse.

2. The benefit that came by it; it brought them to repentance; for they all obeyed the voice of the Lord, and the words of the Prophet, verse, 12. So that the Doctrine from hence is this, that,

Dott. 1. Serious meditation of our sins by the Word, is a speciall meanes to make men repent.

Meditation is a sealed exercise of the mind for a further inquiry of the truth, and so affecting the heart therewith, and therefore there be four things in meditation.

I The first is an exercise of the mind, not barely closing with the truth, and assenting unto it, and seeing it, and there rests; but it looketh on every side of the truth: I thought upon my wayes, and turned my feet unto thy Testimonies, *Psal. 119. 59.* saith David; that is, I looked on my wayes on both sides, above and beneath; it's taken from
curious

curious works, which are the same on both sides, so that they which work them, must often turne them on every side; used Exod. 38. 23. as being workes with two faces, as one well observes: so it was with David, I turned my wayes up. side downe, and looked every way upon them: thou never meditatest, unlesse thou look on thy wayes on both sides with all circumstances. An elegant phrase we have, Dan. 12. 4. Many shall run to and fro, and knowledge shall abound, and be increased, [Run to and fro] what is that? It is not the bodily removing of man from one place to another so much, as busie stirring of the mind from one truth to another, so that it seeth the whole selvedge and compasse of the truth: thou wilt never get the truth to be meditated of, till thou runne to and fro in it, meditate it on this side, and meditate it on that side, looke on it in every nook of it. Meditation is like perambulation, when men go the bounds of the Parish, they goe in every part of it, and in every skirt of it: so meditation is the perambulation of the soule, when the soule lookes how far sinne goes, how far the flesh goes, how far the wrath of God, against it goer.

Secondly, as it is an exercise, so it is a settled exercise, it is not a sudden flash of a mans conceit, but it dwells upon a truth. When a man is in a deep meditation upon a thing he neither sees nor hears, nor attends any thing else; the stream of the heart is settled upon the truth received; The word of God abides in you, and you have over-

come the world, 1 Joh. 2. 14. How came these young men to overcome Satan? Not by looking into the word; or onely thinking of the word; but by letting the word *abide* in them. When a man hath been offered an injury, his heart is alwayes settled upon it; when he eats, his minde runnes on the injury; when he walkes, and talkes, still his minde runs on the injury: so thy heart must goe on the truth, 2 Tim. 3. *Continue in the things thou hast learned*: that is, take up thy mansion house in them. A wicked man may turn into the word sometimes to think of it; but it is as a man goes into another mans house: there is not his dwelling.

3. Thirdly, it is to make a *further inquiry*. Meditation doth not onely settle upon the truth known; but it also would faine know *more* of those truths, that are subject to it; as a man without may see the out-side of the house, but he cannot see the roomes within, unlesse hee come nigh, and draw the latch, and come into the house, and goe into the roomes, and look about them. Meditation pulls the latch of the truth, and lookes into every closet, and every cupboard, and every angle of it. Here is my sin, here is my uncleannesse, and here is Gods anger, here is the wofull evil that will follow upon it, and here is a remedy against it. Meditation searches into all the lofts and closets of the truth. *The entrance of thy word giveth understanding unto the simple, Psal. 119. 30.* The ingresse (as one expounds it) or going into thy word, gives understanding;

standing; the wicked stand looking upon the truth without the doores, but it is *th: ingresse*, or *going into the truth*, that gives understanding. Indeepe the truth is like a neat palace, (saith *Chrysostome*) the Spirit of God is like the light of the Sunne that shineth into it; the wicked they stand without, like fooles peeping in at the windowes, and there be many thousands of pearles that are not manifest unto them: The house seemes dark to them that stand without. Thou must enter into the word, and into every particular truth in it, and goe up staires, and down staires, and have an eye into every room. There thou shalt find humility, there contricion, there conversion, there Christ and his Spirit in one closet, there all his Jewels in that, and that box; all is manifest within doores.

Fourthly, it labours to affect the heart; it doth not only labour to know more and more of the truth, but also it labours to bring it home to the heart. *The good woman considers a field and buyes it, Prov. 31. 16.* This is (saith *Ambrose*) the good Christian soul, if in civilitie, then much more in Divinity, he considers the truth & buyes it, he taketh it for his owne, and appropriates it unto himselfe; *Lo this (saith Eliphas) wee have searched out: so it is, beare it, and know it for thy selfe, Job 5. 27.* When thou canst say of the truth loe this it is, we have searched it out; I have dived into it, perused it, so it is, even so indeed: all this is, that thou mayest apply it unto thy selfe, and know it for thy good.

Leas. 1.

The first Reason is, because meditation musters up all weapons, and gathers all forces of arguments for to presse our finnes, and lay them heavy upon the heart: This usurie is Spirituall and good, when Meditation, like usurers, who grinde and suck the bloud of the needy, and are not content with their principall, but will have consideration for every pound they lay out; yea for every shilling, and that for every week, and every moneth, and every quarter, and every yeare: the poore man could be content to pay the principall; but to exact use upon use, this kills him; so meditation exacteth upon the soul, and holdeth it to use upon use. You have committed evil in a corner, but you shall not carry it away so. Item, it was against the knowledge of God revealed; Item, against many mercies received; Item, against many Judgements threated, against many creaks of conscience, against many Vowes and Promises; remember that O my soul. Item, for that, and Item, for this; Item, for every lust, and every circumstance, thus oft, and in this place, and at that time, in that manner. So meditated the prodigall. Looke as it is in warres; were there but many scores come against an Army, they might be conquered: or many hundreds, they might be resisted; but if many thousands should come against a small army, it would be in danger indeed. Meditation leaveth a whole Army of arguments, a whole Army of curses, miseries, judgements, commandements against the soule: how ever one misery or plague will not knock it

like: 5.

7.

it down; but the soule may brook it, and goe away with it: but meditation brings a great *Armie* of arguments, and tells the soule God is against thee, and against thy wayes: God is against thee where ever thou art, or what ever thou doest. Then the heart begins to cry out, as *Elisha* his servant did, *Master, what shall wee doe?* 2 Kings 6. 15. So many horses! against us, so many charets, and so many men against us? *Master, what shall we doe?* so many sinnes, and so haynous; so many judgements, and so havie, and so many evils and spirituall maladies! Oh, what shall I doe to be saved! that I should commit sinne against a God that hath damned innumerable Angels, millions of Kings, Princes, and Nobles! that I should commit it against this God; so mercifull to me, so gracious, so patient, so good to my soule! that I, wretched rebell, should for a cup of drink refuse heaven! for a lust not worth a straw under my foot, cast off Christ, and grace and all! how shall I doe? Then the soule stands in a maze.

The second Reason is, because meditation having bundled up all Items against the soul, and brought in all bills of account, it fastens sin upon the soule; I meane it makes the soule feele it, so that it must needs be convinced without any evasion. Meditation deals with a man as *Elisha* dealt with the messengers of King *Joash*; the murderer he was comming to doe mischief to the Prophet, and the Prophet did shut the door, and held him fast at the door, 2 Kings 6: 32. and

then he made him know that the evill was from the Lord, before he could stirre: so meditation, when the soule would faine out of doores into its old course againe, it shuts the doore upon it, and holds it fast: Meditation tells the soule, this evill is from the Lord upon thee, O my soule, if thou stirre in or out upon this or that lust any more, this evill, that curse, that vengeance and damnation; if ever thou stir forth, thou lovest thy mercy, thou lovest Christ, thou lovest all possibility of comfort. Stir not out; if thou dost, thou wilt rue it. Sometimes when men heare the Word, they goe away touched, they resolve not to commit sinne againe as they have done; yet when they are gone, it works not, but the heart recoyles again, and turns to its old passe. The Reason is, because they meditate not upon the Word, they fasten it not upon their consciences.

It is with the Word as it is with a salve: if a man that hath never so good a salve that will heal any thing in four and twenty houres; if a man should do nothing but lay it to the wound, and take it off, lay it on and take it off, it will not heal the wound: and no marvell. Why? he will not let it lye on, the best salve will not heal the soare nor eat out the corruption, unlesse it be bound on and let lye: so it is with the Word, many a soule heares it; heart, conscience, affections, all touched: but when he is gone out of the Church, all is gone, his affections dye, his heart dyes, and his conscience becomes unfruitfull.

full. Why? he is still removing of the salve, and will not let it lie on, & therefore the Word over-powers not his corruptions; the Word is like the salve; conviction of conscience is like the laying on of the salve; meditation the binding of it to the soare.

St. James compares a slight hearer to a man that looks into a glasse, who soon forgets his visage; but a good hearer doth two things: First, hee stoops down and looks into it, to take a perfect view of his estate; Secondly, he continues looking into it, James 1. 25. he doth not leave the glasse behinde him, but he carrieth away the glasse with him: *This man shall be blessed in his deed.*

If the pills be never so bitter, yet let a man swallow them speedily, there is no great distaste; but if a man chew a pill, it will make him deadly sick. Thy sinnes are like those pills, they goe down very pleasingly, because thou swallowest them: thou swallowest down thine oathes, lyes, ignorance, pride, thou swallowest downe the threats of the Lord; but if thou wouldest chew these bitter pills, and meditate and ruminate, and chew the cud, drunkenness would be as bitter as hell; swearing, and security, and Saboath-breaking, would be as bitter as wormwood; thou durst not go on in them, they would make thee look sourly upon them for ever: like a man that hath chewed a pill, he can hardly ever see a pill, but his stomack riseth against it. Behold, I will hedge up thy way with thornes, Hosea, 2. 6. I will not be so precise (saith the heart) I will

goe on as I have done, I will goe after these and these courses; *I will hedge up thy way with thornes* (saith God;) meditation is Gods instrument, and sets a thorne in the way to every sin, to bring the heart back again. Would the heart lash out into luke-warmnesse? Meditation sets a thorne in the way; *God will spue thee out of his mouth*: Would the heart sally forth into any sinne? Meditation sets a thorn in the way, *Cursed art thou if thou dost erre from Gods Commandements*. The heart cannot step forth into any lust; but meditation meets it with a thorn, this curse, and that curse, this plague, and that Plague. Would the heart reach at mercy in its sinne? Meditation pricks it from it; mercie is vengeance unto thee, so long as thou hankrest after sinne. Would the heart reach after Christ in his sinne? Meditation pushes it back with a thorn: No Christ for thee, but a severe judge, so long as thou itohest after thy vanities.

Use 1.

What shall we think of them then, which are loth to practise this duty? Most men are loth, though they be willing enough to meditate on their wordly affaires. The Mariner meditates and considers his course by his *Compassse*, or else hee might soon runne on the quick-sands; a Pilgrime is full of thoughts, what? *am I in my right way*? He never comes to a doubtfull turning, but he stands in a study and muses, O which is my right way? The Merchant meditates, and his minde runs on his *Count-book*, or else he is soon bankrupt: The voluptuous man, his thoughts run

run on his pleasures: the drunkards on his cups: the proud man on his credit. But it is one thing to look to that which is thine, & another thing to looke to thy selfe, *Take heed to your selves* saith the Lord, *Deut. 11. 16. Deut. 12. 30. Deut. 4. 9. Exod. 34. 12.* as if he should say, think on thy self and of thy poor soule; let thy meditation run on thy poor soule. The heart is untoward unto this duty, and as unwilling as a Bear to be brought to the stake: the Bear would rather be rambling abroad then be baited: so men had rather let their hearts ramble about any thing, then bait them for their sins; yea men scoffe at it, saying, shall we alwayes be poring on our sins? shall we run mad? shall we drive our selves to dispaire? cannot men keep themselves well while they are well?

The poore man he hath no time for this tedious duty: the rich man, he needs it not, the wicked they dare not; so no man will: No man repented him of his wickednesse, saying, *What have I done?* *Ier. 8. 6.* no man would meditate and thinke with himselfe, what is my case? How stands my condition before God? what evil have I done? in the Ark and in the old Law, if there were any beast that chewed not the cud, it was a signe of an unclean beast: the word implies the bringing up of their meat into their moutnes again, and sitting downe to chew it again. But now men like unclean beasts, swallow downe the food of their soules unchewed, and will not meditate thereof, that it may turne

to

to good nutriment; but like Cormorants, they take it downe by whole-sale, and are never the better. So the Word is to them as the Quails to the Israelites, while the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against them, and smote them with a very great plague, *Num. 11. 33.* so the Word of God sticks in their teeth; ere they chew it, or meditate upon it, the wrath of God falls upon them, and stricks them with a very great plague of hardnesse of heart, and leannesse of soule. But the truth is, you that will not now see your finnes nor meditate on them, you shall see them, and meditate on nothing but on feare, *Lord, when thy hand is lifted up, they will not see, but they shall see and be ashamed, Esay 26. 11.*

Let. 1.

Now the *Lets* of serious meditation are, First, *vaine company.* When Peter saw the people touched, *Acts 2. 37.* he said unto them, *Save your selves from this untoward generation, verse. 40.* as if he should say, If you love your selves, God hath touched your hearts, suffer not Satan and these wicked instruments, to steale away these impressions of terror from your Soules. If ever you love your Soules, sort not your selves with this untoward generation. See, as it hūbles you, so let meditation follow upon it, so that it may *still* humble you. Ill company brings a man to the gallows (as the proverb is) and ill company will bring a man to hell (say I :) and meditation cannot be admitted to it. *David* would not have

a wicked man to abide in his sight, when he was to meditate: he wisht that there were never a wicked man in the world; much lesse would he keep company with them. My meditation of him shall be sweet; let the sinners be consumed out of the earth, and let the wicked be no more: Blessè thou the Lord, O my soul, Psal. 104. 35.

The second Let is, multitude of worldly busi-
nesses. A dream (saith Solomon) comes through mul-
titude of businesses, Eccle. 5. Multitude of businesses
cansteth the mind so to run on them, that they do
even dream of them in their sleep, as *Lucretius*,
Seneca, *Claudian*, and many others of the heathens
have observed. He that over-employes himself,
his meditations of heaven are dreaming medi-
tations, his thoughts dreaming thoughts, he can
never seriously meditate on the good of his soul.
Many ingrosse businesses into their hands, never
thinking they have enough; they are so greedy
after the world, and so carelesse of heaven. So
they make their hearts like high-way ground:
the word sown in their hearts is like seed sown
in the high-way, where is such a through-fare,
and abroad Carriers road of earthly affairs, that
all the word and meditation thereof is troden
down as the grasse in the high-way, which can-
not grow; so neither meditation in a busie-bodi-
ed heart. For a good meditating mind, (*Nemo ad
illam pervenit occupatus*, saith *Seneca*) no man ever
came to it surfeited with employments. *David*
although he had abundance of State affairs, both
his hands full, yet he would not have his hands

Let. 2.

to be over-charged, but that he might meditate in Gods word: *My hands also* (not all downe to businesse onely in the world, but also up to thy Law) *will I lift up to thy commandements which I have loved, and I will meditate on thy statutes,* *Psalm. 119. 48.* Take not too much upon thee, like those grasping worldings, that wil have a finger in a hundred things: *Martha, Martha, thou art cumbred about many things, but one thing is needfull, and Mary hath chosen the better part,* *Luke, 10. 41.* and what was that one thing? *Mary was sitting and meditating in, and pondring Christs words not* (as *Theophylact* expounds it) as if he would say *Martha, Martha, thou art cumbred about many dishes, but one thing is needfull, only one dish; though indeed so it be, yet he here speaks not onely of one dish, but of many cares which hinder that one necessary duty of hearing and meditating on the word of God.*

3. Thirdly, *ignorance.* A man cannot meditate of a thing he knowes not; nor thou of thy sins, if thou be not skilfull in Gods catalogue of thy sinnes; nor of mercies and promises, if thou beest not versed in them; nor of his Precepts, if thou be not expert in them. The *Psalmist* proveth that he had more knowledge then all his Teachers: Why? Because he used to meditate. *I have more understanding then all my Tutors, for thy testimonies are my meditation,* *Psalm. 119. 99.*

4. Fourthly, *over-sensesse of the heart:* The heart is like the swine, meditation is like the yoke: the Hogge would faine get into forbidden fields for
to

to grub them; the yoke that hinders him; but he cannot abide it; every step he takes, he lifts up his foot to strike it off if he could; so the heart would faine break through hedges, and get into forbidden wayes, and if thou wouldest meditate, it would every moment lift up its heele to put thee besides it: If it cannot put thee besides it, it will mar it if it can; and therefore David praid to God to settle his heart upon the right, and put his yoke upon him, or it would never be stedfast else upon meditation. Let the words of my mouth, and the meditations of my heart, bee ever acceptable in thy sight, O Lord, my strength and my redeemer, Psal. 19. 14.

This avernesse of the heart consists in three things: First, in the carelesnesse of the heart, the heart prizeth not meditation, nor the things of grace that are to be meditated on; it will not be at the cost and charge, nor at the paines for them. To what end is a price in the hands of a foole, seeing there is no heart to get wisdom? Prov. 17. 16. The heart will not be brought to Gods price; it would faine have the wares at a cheap rate.

Secondly, in runnings of it; the heart is like a vagrant rogue, he would rather be hanged then tied to his parish. Thou canst not bring it to prayer, but it will bee a gadding on by-thoughts: thou canst not bring it to a Sermon, but it will be roving after wandring imaginations: thou canst not bring it to a meditation, but it will bee a gossiping forth. When Christ came to

I.

2,

to binde men with his blessed cords, and binde their hearts to him; *Psal.* 2. they fall a meditating afterwards, but it was meditating and imagining vain things, *verse* 1. and when they saw they were to be tyed up, *Tusb* (say they) let us break their bonds a sunder, and cast their cords from us, *verse* 3. What, doe Ministers call us to such strictnesse, thinking to imprison our hearts in their stocks? away with their bonds, no, wee will have none of it.

3. Thirdly, in the wearisomenesse of the heart: It is as weary of meditation as a Cur is of the whip, and the chain; Oh how it barks and maunders, till it be loose! yea, though it be never so eager upon it at the first, it's jaded presently. When God called the Jews to sanctifie his Name, they thought in their hearts, *What a wearinesse is this!* and yee have snuffed at it, (saith the Lord) yee brought that which was lame, and torn, and sicke, *Malac.* 1. 13. What a wearinesse is it to meditate? saith the heart; it snuffs, it is untoward, it is lumpish; it would faine teare off a piece of the duty, or bring it wanting a legge, or without soundnesse and sincerity; yet some of them (saith Calvin) were so humbled, that they thought on the Name of the Lord, *Malac.* 3. 16. they thought, and meditated, and forced their hearts to consider thoroughly.

Use. 2.

This may serve for terror unto all those, who for all this that hath been spoken, dare sit down without it; yea, the world will not beleieve these

these things, nor meditate therein : yea, they blame Gods messengers, that call so sore upon them. *Habakkuk* was so served ; he preached the mercies of God to the humble, and the judgements of God to the wicked: they ask him why he was so mad? well (sayes the Prophet) *I will stand upon my watch, and see what the Lord sayes unto me, that I may answer to them that reprove me, Heb. 2. 1.* What did the Lord tell him? *Write the vision, and make it plaine upon Tables, that he may run that reads it, vers. 2.* Will they not beleeve? Will they rove? Will they not meditate steadily upon these things? Will they not let their hearts stay and meditate and consider? The vision shall be so plain, that he that runnes may read it. If thou wilt not stay, and meditate herein, the Word is so plain to thy condemnation, that if thou didst but think of it with a running thought, thou maist read thine owne vengeance, thine owne woes, in regard of the multitude of them. He that runnes by a way full of holes and pits, though he stand not meditating where are the pits, yet he may run and see them. The book of God is full, leaves and cover, and all, of woes against thee, *Lam. 2. 10.* It is written without, there thou maist read thy sins written ; it is written likewise within, there thou maist read thy plagues.

Secondly, in regard of the greatnesse of them, he that runnes along, and loe a great towne on fire, though he stay not to meditate on it, what or where it is, yet he may run and read it: so is

the curse of sinners a great curse, *Zeph. 1. 10.* he that runs may read it.

Thirdly, in regard of the proximitie and neernesse of them. Hes that runnes, if a sword come out at his throat, though he do not stop to meditate, what is this at my throat, yet he cannot but see it. *Behold the Judge standeth before the doore. Jam. 5. 9.* Take heed how thou grudgeest, or sinnest in any particular; behold the Judge standeth before the doore; behold it and meditate on it with thy heart; if not, he is nigh enough, thou canst not step out of doores unto any sinne, but though thou runnest, thou must needs see the Judge that will Judge thee, Iteming thy finnes, noting thy wayes, observing thy courses, ready to unhaspe the doore on thee, to hale thee unto hell in thy finnes. *Whose end is destruction.* Whose? Even those that minde earthly things, *Phil. 3. 19.* If thy minde and meditation run more on thy ground, cattell, goods, kitchin, house busines, earthly talk, discourses, thoughts, more than of heaven, thy end is destruction. If thy thoughts will not stay here, doe but runn, and thou maist read it: *Thinke not that I am come to destroy the Law or the Prophets, I am come to fulfill them, Mat. 5. 17.* Some (saith Chrysostome) might think now Christ is come, it is no matter though wee bee not so strict, Christ is enough: Think not thus (saith Christ) but rather think and meditate that I am come to fulfil it my self, and to see it fulfilled in those I mean to save, so as to make it the rule of their lives. *Themistocles* said,

said, he could not sleep in his bed for continuall thinking and meditating on *Miltiades* his Tryumphs: And how canst thou sleep in thy bed, if thou wouldest but meditate on these places of Scripture? Retire thy self apart, there is no casting up of a mans account in a crowd: Let mee alone, I am busie; so we use to say, when wee would be private.

Thou must do with thy soul as *Ebud* did to *Eglon*, who said, *I have a secret errant to thee, O King*, and so all went out, and he said *I have a message from God to thee*, and so stabd him at his heart, *Judg. 3. 19.* So (for *Ebud* was a type of Christ, saith *Lavator*) *I have a secret errant to thee, O my soul*: and so let al go forth: *I have a message from God to thee, a message of wrath for thy Pride, a message of wrath for thy vain hopes*: Thus, saith he Lord; Cursed art thou, O my soul; stab it to the heart with this spirituall Dagger, wound it with the blade and haft and all, till thou have let out the fat and the dirt, the filth and iniquity al out. The Prophet speaking of mens looking on Christ whom they have pierced, this meditating and laying to heart that they have crucified the Lord Jesus, saith that they shall mourne every one in private, the house of David apart, and their wives apart; the house of Naithan apart, and their wives apart; the house of Shimei apart, and their wives apart; every family apart, and their wives apart, *Zach. 12. 2.*

Means 1.

The second means, if thou wouldest meditate aright, observe the times of privacy.

Means 2.

1.

First, the morning, that is the best time for study: *David* chose the morning for meditation, *Psal.* 5. 1, 3. Let them hear this (saith *Chrysostome*) that rise betimes in the morning to serve their Hogges and their Dogges, their bellies and their backs, before they serve God in meditation or prayer, unless it be the mumbling and roating a few [*Lord have mercy upon us*] that pray not till after many other busineses, it may be not then neither. *David* prayed and meditated in the morning. In the morning thou wastest thy face and thy hands, but thy soul hath more need, which thou wastest not: in the morning thou puttest thy cloathes on thy body, but thou puttest not on afresh, the new man upon thy soul; in the morning thou shakest off sleepinesse from thine eyes, but thou shakest not off drowinesse from thy soul. Thou lookest into the glasse in the morning, to see if thy face be as it should be; but thy soul is not composedly looking into the glasse of Gods word. In the morning look up in prayer, look up in thanksgiving, look up in meditation.

2.

Secondly, the night too; *O Lord, I meditate on thee in the night watches, Psal.* 63. not as carnal ones doe, when they cannot sleepe, then their minde runnes on their Cow and their Calse, their markets & vanities, this neighbour and that neighbour, like *Petronius* his dogge, that was hunting while he lay a sleep in his kennell.

3.

Thirdly, in the evening; *I prevent the night watches, that I might meditate, Psal.* 119. 148. he did

did not as wicked men doe, sleep like a horse in the stable on his litter, with his neck tyed to the manger: they goe to bed with their hearts roped to the world, worldly thoughts, this thought and that thought, and God knowes what.

Fourthly, *when the heart is touched at a Sermon or Sacrament, or observing of any judgement or mercy, or act of Gods providence, it is best striking when the Iron is hot, David when his heart was touched at the reproches of the wicked, then he meditated, Ps. 119. 23. When the Instrument is in tune, then it is good playing upon it; when a Churle is in a good mood, then it is fittest to deal with him. Oft will thy heart be out of tune, oft churlish and in an ill mood: if thou lettest the good opportunity goe, thou knowest not when thou shalt have such another. When the fish is nibbling at the bait, then it is good twiching at the angle rod, when the heart is a nibbling at grace, then give a pluck at it by meditation. See Acts 17. 11. now while the tide lasts, see thou maist get into the haven.*

4.

Means 3.

Thirdly, *rub up thy selfe and thy memory; call as much to minde as thou canst, what evill thou hast done ever since thou wast borne, what in the womb, what in the cradle, childhood, youth, age; what a servant, what a Master; what as a servant, what as a sonne, what as a neighbour, what as an inferiour, what as a superiour; either in thought, or word, or deed; how often thou hast omitted good duties, or done them by halves; Item for this, and Item for that. They*

shall remember themselves, and turn unto the Lord, *Psal. 22. 27.* First, they shall remember themselves, and say, what have I don, O wretch! how carelessly have I lived! Secondly, to meditating, they shall turn unto the Lord. Many say, Oh! they cannot remember their finnes. They lye in a thousand particulars; for they can remember to commit them well enough. See *Lam. 3. 19, 20, 21.* our Greek translation turns it, *I spake to my selfe, and meditated:* as if they should say, O what a rebell have I been! how unthankfull, how unprofitable under all the meanes of grace! I may thank my fins for all the plagues of the Almighty that are upon me: if he had damned me, I had been well served. What followes? *The heart bowed, and was humbled,* as it is in the text.

Means 4.

The fourth means. Rouze up thy heart. As it is with the eye of the body, so it is with the eye of the soul: when a man would look wisely upon a thing, as if he would look through it, he sets his eyes on it, as *Paul set his eyes on Elymas, Ah thou childe of the Devil, thou, &c, Acts 13. 9.* Meditation is the setting of the eye of the soul upon a thing: set thine eye upon thy selfe, and say, Ah thou childe of the wicked, why hath Satan filled thy heart! O wretched heart! whence hadst thou thy self-love? hadst thou not it from the Devil? God might do wel to send thee to the Devill, if thou lovest so to bee his Broker. Set thine eyes stedfastly upon thine own wayes and thou shalt see infinite hellish evils in thy fins.

The

The third Use is for *Reprehension*. What is more usuall than this, that men make slight account of their sins? Nay, when God tels them in their hearts. Thou shalt not do this, thou shalt not doe that, yet they meditate and think, Why may I not? *Samuel* bid *Saul* stay for directions from him, before he sacrificed unto God. It seemes that God spake to his heart. Stay till *Samuel* comes to direct thee: yet *Saul* forced himselfe to disobey, and to doe sacrifice, 1. *Sam.* 13. 12. he was bold, as *Vatable* turnes it; hee confirmed himselfe, as *Pagnin* translates it: hee thrust himselfe upon the doing of it; God forbad him, he would doe it: God urged him in his conscience not to doe it, yet he would doe it: God again whispered to him not to doe it, yet he forced himselfe to doe it; as if he should say, I hope I may doe it, I have stayed seven dayes wanting an hour, or a piece of an hour; and a little piece breakes no square. No? God rejected *Saul* for that venture; God would have forced him by meditation, O no, doe it not, by no means: he made him think, Oh, it is against Gods commandements, I may not doe it. No, but nevertheless he forced himselfe to doe it. Thus God deals with thousands & millions in the world: Be not a drunkard; God flings the meditation into the conscience, yet a drunkard thou wilt be: be not a drunkard again; a drunkard notwithstanding thou wilt be: Be not again; they force themselves, they will go to the Ale-house. And so of all other sins. If men will cast off this work

of meditation darted into their souls, they cast off their owne mercy. God tels them, pray not, hear not, offer not, without directions from me; they dread not the commandement, they will: I trust prayers are good, I will say them. Thus they will not meditate, or if they do, they break it off before it comes to any strength or perfection; yea, Gods owne servants, that desire to look towards *Sion*, is not this your complaint oft? I cannot finde sinne heavy: I confesse the word discovers it to me, but I cannot be troubled for it. Look as it is with men in the world, if five hundred pounds weight bee laid upon the ground, if a man never pluck at it, he shall never feele the weight of it. Your finnes are not many hundreds, but many thousands, yea many ten thousands: self-love, security, hardnesse of heart, base fears, &c. it is impossible to reckon them. The least vain thought that ever you imagined, the least vain word that ever you uttered, were weight enough to presse your souls down to hell. Therefore what are so many sins, and so great, and so often committed? What are they? they are as heavy as rocks and mountains; yet yee feele them not so heavy. Why? Ye weigh them not; if ye did, yee should finde them heavier than the sand, as *David* did when his sinne was ever before him (*Psal.* 51. 3.) that is, his sinne was ever in his thoughts, and in his meditation, his sinne was ever like a huge Milstone before him, and he was ever tugging and pulling to remove it out of his way,

I, but you will say, How shall I come to feelee my burden?

Object.

I answer, three things are here to be discovered.

Answer.

First, the ground upon which our meditation must be raised.

Secondly, the manner how to follow it home to the heart.

Thirdly, how to put life and power into it.

I.

The ground I deferre to these foure heads:
First, meditate on the goodnesse, patience, and mercy of God, that hath been abused by any of your sins: the greater they have been to you, the greater is every sinne: this maketh them out of measure sinfull, because God is out of measure mercifull. There are many sinnes in one, when a man sinnes against many mercies. See *Judg.* 2. 2, 3. *Why have ye done thus?* I have done thus and thus mercifully unto you? why have yee done thus *unthankfully* to me? Why was my mercy abused? Why was my goodnesse sleighted? Why was my patience despised? as if the Lord should say, I speak to your owne conscience, think of it, meditate of it, why have yee done this? Doe ye thus requite the Lord, O foolish people and unwise? Is not he the Father? Meditate of it first, and tell me then. For it is a question put to thy meditation to answer. Do yee thus requite the Lord ye foolish people? Wert thou ever in want, but God supplied thee? Wert thou ever in weaknesse, but God strengthened thee? Wert thou ever in straits, but God delivered

delivered thee? When thou wert in sickness who cured thee? when thou wert in poverty, who relieved thee? when thou wert in misery, who succoured thee? Hath not God been a gracious God to thee? Every soul can tell, never poor sinner hath had a more gracious God, than I poore sinner have found to my soule. All my bones can say, Lord, who hath been like unto thee? This heart hath been heavy, and thou hast cheered it: this soul hath been distressed, & thou hast eased it: many troubles have befallen me, and thou hast given me a gracious issue. *This poore man* (saith David, pointing to himselfe) *this poore man cryed, and the Lord heard him, Psal. 34. 6.* And shall I thus reward the Lord? shall I sinne against his goodnesse? Then what shall I say? Hear, O heavens, and hearken, O earth; Sunne, stand thou still, and thou Moon be amazed at this, & be avenged on such a heart as this. *The Oxe knowes his Owner, and the Asse his Masters Crib;* but here is a heart that will not remember to know the Lord. Hear, O heavens, this villany cryeth so loud, that your eares may hear it. Hear all ye Angels and be astonished, hear is villany to make your eares glow: yea, hear hell, hear Devils, if ever there were worse committed by you. When men are but *ingenu-ous*, if they have received any kindnesse from a friend, they were never in want but hee relieved them: never harbourlesse, but he housed them; never to seek, but he found them: Let a man *deale thus kindly* with a man, if this man should deny

deny him any ordinary favour, he will be ashamed of himselfe, ashamed to come into his presence. What will he think, his house was mine, his cupboard was mine, and his purse was mine, and his friends were mine, and that I should deale thus unkindly with him, even nature rebukes me. This serious meditation will help to break thy heart.

The second ground of meditation is to meditate on the justice of God : God is a just God as well as mercifull. Speak all ye Devils in hell, Doe ye not feelee that he is a just God ? Speake Sodome, Speake Gomorrah, your fire and brimstone can testifie that he is a just God : Speake Adah, Zillah, and all yee that were drowned in the old world, your deluge can testifie he is a just God, His judgements are all in the world, 1 Chorn. 16. 14. What is become of drunken Nabal, and swearing Saul, and covetous Abab, and proud Fesabel, and mocking Jebu, and envious Shimei ? What is become of all blinde Jebusites, and parting, cavilling Diotrepbeses ? Justice hath taken hold on them. What is poverty ? What is nakednesse ? What is famine, sicknesse, the gout, the stone, Feaver, plague ? These are the little arrowes of Gods justice. What is shame, disgrace, crosses, afflictions, unseasonable rains, dangerous weather, warres, rumours of warres ? What are all the evils under the Sun ? They are the little finger of Gods justice. Thou speest them here and there, in every Town, and in every Parish, in every Country : doe they not all witness

2.

nesse that he is a just God? Read *Psalms* 7. 11. 12. 13. *God hath bent his bow already* (saith *David*) the arrow is ready to flye out of the string: It will not be long before it hit thee, if thou meditate not upon amendment: *God is angry with the wicked every day*, as an angsey man useth to say, I will be revenged on thee. Wilt thou not give over thy sins? I will be revenged on thee. Read *Psal.* 11. 5. 6. 7. Meditate on this; he wil neither spare King nor subject, nor rich, nor poor, nor noble, nor base, or Judges, nor Justices: yet judges and justices may spare, but God will not spare; they may be bribed to pardon, but God will not be see'd to spare them that goe on in their wickednesse; and doe I think to escape? Nay, my soule, thou canst never escape, except thou obeyest.

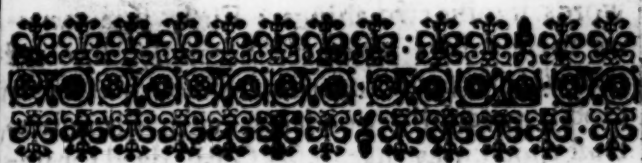
3. The third ground is, Meditate on the wrath of God; Oh! what wrath is it,? Can I stand against it? *It burnes like an Oven*, and all the proud, and all that doe wickedly, shall be as stubble, and the day of wrath shall burne them up. Behold this, saith the Text, *Malac.* 4. 1. Behold it, and meditate on it, Can I goe naked in a hot fiery Oven? Can I lift up my hands against it? My hands will be scorched. Can I kick against it? My legs will be baked. Can I blow upon it with my mouth? my mouth is fired. Did I ever see Lime burned? were I in the limes roome, could I endure that boyling? and yet if I live in my sins, I shall be as the burning of lime, *Isay* 33. 12. Let thy heart meditate terror: *Who among us shall be able*

able to dwell (that is the meaning of it, as Montanus sheweth) who among us shall dwell with devouring fire? who among us shall burne with everlasting burnings? verse. 14. Gods mercie shall say, Take him wrath: I would have converted him, but he would not. Gods goodnesse shall say, Take him wrath: I would have been kinde unto him, but he hath abused me. Gods patience shall say, Take him wrath: I have suffered him a great while, that he might have time of repentance, but he repented not in that time. God smote Egypt in their first borne. Why? For his mercy endureth for ever. God overthrew Pharaoh and his host: Why? For his mercy endureth for ever. Psal. 136. 15. He smote great Kings, Sibon a King, and Og a King: for his mercy endureth for ever. So will God damne thee that art a drunkard: Why? for his mercy endureth for ever. God will confound thee that art a worldling: Why? for his mercy endureth for ever. God will be revenged on thee that art a Luke-warming: Why? for his mercy endureth for ever. This may well make thee tear the haire off thy head, rather than let thee go on in thy finnes. See Jerem. 7. 29. Meditate on this.

The fourth ground: meditate on the constancie of God. As the Lord was an enemy to wicked men, so he continues the same God still, a constant enemy to them still. As the Lord would not endure sinne heretofore, so hee is constant, hee still will not endure it. Did the Lord once say, Weep and howle yee drunkards? Joel 1.

5. he

5. He is constant, so he saith still. Did the Lord say, he would burn up Sabbath-breakers? Jer. 17. 27. he is constant; so he saith still. Who ever hardened his heart against the Lord, and prospered? Job 40. 14. as if he should say, I put it to thee to meditate, of it: canst thou shew me a president? did ever any man harden his heart against Gods Word, in his sin, that prospered? Did *Senacherib* prosper in his will-worship? Did *Judas* prosper in his covetousnesse? Did *Jeconiah* prosper in his stubbornnesse? Where is the Scribe? Where is the receiver? Where is he that counted the towers? Your fathers, where are they, saith *Zachary*? Did not my words take hold of them? and are they not all now in hell, that have ever lived and dyed in their sin, from the beginning of the world? Thou canst not shew me one drunkard, or one mocker, or one prophane person, or one formall professor, from the day that man was created upon the earth, that is not now in hell, if he be dead. Meditate on this; how canst thou expect to be the one onely in all the world that shall escape, if thou livest and dyest in thy sins? If hell were opened, and the bottomlesse pit were lookt into, thou shouldst see every soul that ever lived, and dyed in their sins; even every soul; there is not one soul missing. Meditate on this; when I dye, do I think I shall not be there? nay, I shall be there too, unless aforehand I enter into the strait gate, and walk in the narrow way of newnesse of life.



The Second
S E R M O N
 OF
 The use and benefit of Di-
 vine Meditation.

HAGGAI I. 5.

*Now therefore thus saith the Lord of
 Hosts, Consider your ways.*

NOW followes the manner, how to
 follow Meditation home to the
 heart. Here are foure things to
 be practised.

First, weigh and ponder all
 these things in thy heart. It's said
 of Mary, shee pondred, Luke 2. 19. and kept
 all

all these sayings in her heart : verse 51. The words signifie two things : First, shee compared these things together. Secondly, shee cast them all in the scales together. Dost thou know God is mercifull ? ponder it with his justice. Dost thou know that Jesus Christ dyed for sinners ? ponder it with the true drift of it, how that it is not to let men go on in their sins, but to save them from their sins. Dost thou obey God in this or that Commandement? O ponder thy life with the rest, *Ponder the path of thy feet, and let all thy wayes be established*, Prov. 4. 26. A man that eats his meat well, forty morsels well, yet one crum going awry throttles him. Thou walkest in these and these Commandments; yea, but there be other Commandments besides these : dost thou walk in them too? thou must, if thou meanest to have thy wayes to be established. The Jews had their *containers*, *talents*, *mina's* *sicles*, which were greater weights ; so they had also their *gerabs*, and *agorabs*, smaller measures, and smallest of all : so have thou greater and lesse weighss ; great ones to ponder the great Commandments, and lesse to weigh even the least of Gods Commandments: and see thou make true *Evangelicall* weight, or else all will not be well. Suppose a man were to pay a 100 pound of good and lawfull money, and in weight, upon forfeiture of all that he hath, if he weigh it not, but the Creditor doth, and finds it light ; he is undone. If thou ponderest not thy wayes, God will ponder them : *Prov. 5. 21.*
the

the word signifies, he weighs, and ponders them in a ballance, or scales; he puts the word of his Gospel in the one, & thy golings and obedience in the other. *Thou art weighed, and art found too light, thy Kingdom is departed from thee: saith God to Belshazzar, Dan. 5. 27.* So if thou be light, thou shalt be weighed, and so found, thou shalt lose the kingdom of heaven for ever.

Secondly, strip sin, and look upon it stark naked: sin covers and disguiseth it selfe, with pleasure, profit, ease, and many a whorish garment, and so inticeth the heart. Even a toad, if she were covered over with gold, those that saw onely the gold would pocket it up; if it were naked they would sling it in the kennell. Why do men love covetousnesse? Why, its hooded with profit. Why carding, dicing, hunting, hawking, tabring, piping, and more than the word alloweth? Why? they are cloathed with pleasure, and delight. Its the duty of Ministers to unmask and uncase sin, and pluck off the vail that covers it from appearing unto men. The not doing of this is the cause, that men doe not meditate on the vilenesse of their sins, never are humbled, never escape Gods wrath; even because they doe not *discover mens iniquities, Lam. 2. 14.* Alas, the profit of thy sins shall cease, the pleasure cease, thy ease cease, and all these goodly suits shall vanish away, when the soul comes to dye, or to stand before the judgement seat of Christ: sin will remain, but thy silver, and thy gold, where will that be then? thy laughter, and

thy merriment, what will become of that then? thy delight will be gone. Meditate therefore with thy selfe, my sin is now gainfull, and easie, and pleasant; but what will my sin become, when I come to lye on my death-bed? what good will it doe me, when I have most need of succour? I will never acknowledge him my friend that will turn against me, when I have most need of him. Alas, I must dye, I must come to judgement. I must goe either to heaven, or to hell: the profit that I get now by my sins, will it bestead me then? the pleasure, the ease that I now finde in sin, will it help me there? Alas no, it will then be my break-neck, it will be a Devill unto me: the more I have beene delighted with it, the more it will gall me: the more I have gotten by it, the more it will damne me: the sin which I most of all loved, will most of all torment me. Ecclesiast. 11. 9. look thus upon sin.

The third meanes: *dive into thine owne soul and heart*? there is a tough brawn over thy heart, that it feels not its sins. Now Meditation must look through and come to the heart at the quick, and cause the truth to dive into the deep places of the soul. When the timber is hard, the workman cannot thrust in the nail with the weight of his hand: no, he must hammer it in. Meditation is the hammering of the heart. It's a pertinent phrase, Jer. 23. 24. *Is not my word like a fire (saith the Lord) and like a hammer that breaketh the rocks in pieces?* There be two similitudes, first, of a hammer: the Word of God is the

the hammer; meditation is the hand that taketh this hammer, and knocks the nail into the rocky heart, and makes it enter: Wilt thou not feele? He make thee feele (saith meditation) wilt thou not take notice of thy wretched estate? Meditation comes with blow after blow, and makes it take notice. Secondly, of fire; the word is like fire; Meditation kindles it about the heart. A man benumbed with cold is senselesse; the water frozen with cold, though the least pebble would have sunk in it before, now a great milstone is able to lye upon it, and not sink; the water is able to bear it: so is the heart, be it's sins never so heavy, as the hill of Bzfan, yet it beares it and feels no weight: but Meditation thawes the heart, and then every sinne pincheth and oppresseth. *Is not my word like fire?* as it he should say, think of it, and muse of it, and meditate of it, and thou shalt feele it as a fire. Meditation is the often-smiting of the heart with this hammer: so did Ephraim smite upon his thigh: Ier. 31. 19. like a man in a miserable agony, he thumps his owne breast, and in a vexation strikes his hand on his thigh. Oh miserable wretch that I am! So did Ephraim, Oh what an unruly Ox am I! how unwilling am I to bear the yoke of the Lord? Oh and oh the hardnesse of my heart! oh that I could tell how to beat thee black and blue! Many men smite their hearts, but they smite them not often enough. When Elisba bad Joash smite upon the ground, he smote thrice and stayed. The man of God said to him in anger, *Thou shouldst*

shouldest have smitten five or six times, for then thou hadst smitten Syria, till thou hadst consumed them, whereas now thou shalt smite Syria but thrice. 2. Kin. 13. 19. So men smite their hearts twice, or thrice, or so, but they will not smite their sins dead: it may be they break the head of their sins, but they recover again, and grow strong upon them, as at first. Thou must smite five or six times, yea fifty times five times, till thou hast quite broken the impostume of thy heart. Meditate on the mercies of God, and with them smite it often, and often: Meditate on the justice of God, and with it smite it again, and again: Meditate on the wrath of God, which is as a consuming fire, and with it smite it soundly. Meditate on the truth of the Lord, this threatning and that threatning; this commandment, and that commandment; this promise and that promise; and with all these smite it to powder.

The fourth meanes; *Anticipate and prevent thine owne heart*; meditate what thy heart will one day wish, if it be not humbled, and tell thy soule as much; thou wilt one day wish, Oh that I had been humbled under the reproofes of the Lord! Oh that I had been wise to have understood mine owne mercy! Cursed bee the day that ever I neglected the meanes of grace; so the Lord brings in a foolish obstinate sinner, cursing and banning his owne soule, sobbing and howling at the last, *O how have I hated instruction, and my heart despised reproofe! and have not observed the voyce of my Teachers, nor inclined mine*
ears;

care to them that instructed mee? Pro. 5. 12, 13. I had Ministers to preach to me, but I would not come at them: or if I did, I cared not for their doctrine: I had friends that advised me wel, but woe is me damned wretch! I heeded them not. Thus thou wilt cast the foole into thine owne teeth, and sling athousand curses into thine own face, because of thy madnesse. I might have learned, but I would not; I might have been humbled, but I would not: *I was almost in all evill in the midst of the assembly of the congregation, verse 14.* I lived where the Saints of God were in whole assemblies, but I mockt them, I hated them, I misliked them for being too precise. I was not ashamed of my security, no not in thy sight. Thus thou wilt cry out one day, if now thou wilt not yeeld unto meditation, which must make this as present with thee. Know thou, O my soul, the time of thy *visitation* is at hand, thou wilt curse thy selfe hereafter, if thou doest not now be moved by Gods mercies, thou shalt never see mercy more: Now be awaked by Gods judgements, or else thou shalt feel them for evermore, now or for ever thou shalt roare for them. Then thou shalt curse thy gaines and thy profits that bewitched thee, thou shalt curse thy pleasures and delights that besotted thee, curse thine owne heart, and thine own soul, and thine own conscience that have damned thee. Meditation may tell thee, thus it will be with thee, unlesse thou obeyest now. *Heare ye me now, ob ye children, and depart not from the words of my mouth, verse 7. hear*

the word now, and obey it, let it not depart out of thy meditation. Now, be humbled with grace, or then, thou shalt be humbled with horreur ; then, thou shalt wish, Oh that I had been ruled ! When thou art in hell, then, thou shalt meditate, Oh it was good counsell that such and such a Minister gave me ; good counsell that such a friend, and such a brother gave me ; but wretch that I was, I had not grace to follow it ! I had more minde of my pleasures, more minde of my vanities than of grace. Oh if it were to do again, I would not doe so for a thousand worlds ; but alas, it is now too late. Therefore let Meditation presse this upon thee before-hand.

3. Now follows the third thing, how to put life to Meditation. Foure duties are to be done to this purpose.

1. Let Meditation haunt the heart, let meditation dogge thee with the hellish looks of thy sins, and follow it with the dreadfull vengeance of God, haunt it with promises, haunt it with threatnings, haunt it with mercies, and haunt it with judgements, and haunt it with Commandments. The heart is like the Beaver, when it perceiveth it cannot possibly escape from the Huntsman, it cuts off the member for which it is hunted, and flings it down, and so escapes (saith *Aesop* :) So pursue thy heart with its sins, with the hue and cry of Gods mercies ; pursue it with the hubbub of Gods judgements ; let meditation haunt it, and let thy soul see it shall never be rid of the haunt ; at last it will be content to part with

with its lips. Let meditation say, Wilt thou forsake thine owne mercies? If thou livest thus and thus, if thou prayest thus and thus, deadheartedly, thou kickest against thine own mercie, wilt thou rush upon the pricks? This mercy thou maist have, if thou wouldest amend; that vengeance thou shalt have, if thou do not amend: Either cut off thy sins, or else God will cut off thy soul. *Return, O Sbulamite, return, return,* its the voyce of Christ to thee: Let meditation say, *Return, O my soul, return, return,* and thou maist be saved; *return, or else thou shalt be condemned.* Now what was the effect of this haunting meditation? *Or ere I was aware my soul made me like the Chariots of Aminadab, vers. 12.* That is, my soul musing and meditating on these and these commandments, it so humbled my soule, that it made me yeeld; yea, and made me run as fast as the Chariots of *Aminadab*; freely and willingly to Christ.

Deal with thy heart as *Junius* his father dealt with him: he seeing his son was Atheisticall, he laid a Bible in every roome, that his son could look in no roome, but behold a Bible haunted him, upbraiding him, Wilt thou not read me, Atheist? Wilt thou not read me? And so at last he read it, and was converted from his Atheisme: So let meditation haunt thy heart, hold forth the commandments, promises, threatnings of the Lord, that thy heart may see them; let meditation haunt thee in thy luke warme: prayest thou thus luke-warme? This prayer will break

thy neck one day. Repentest thou? This luke-warm repentance will cause God to spue thee out of his mouth. Hearest thou, speakest thou, thinkest thou? These luke-warm duties will confound thee ere long, if thou lookest not to it.

Let Meditations haunt thee, as they haunted *Nebemiah* with warnings, ten times (saith the Text) they sent to *Nebemiah*, they will be upon thee, *Nebem. 4. 12.* Beware of the danger, the enemy will be upon thee: ten times they warned him, never giving over till *Nebemiah* looked about him, *verse 13.* So doe thou haunt thine own heart: they will be upon thee, this curse, this wrath, that hardnesse of heart, this security will be upon thee, Ten times, yea, a thousand times ten times, never give over thine own soul, untill thou hast made it to submit. Indeed there be some, let God send Meditations to haunt them, and follow them, saying, Repent leave this or that sin? why wilt thou be damn'd with this sin? Oh forsake it, presently they will gagge the mouth of meditation, and of conscience, and strike them stark dead: as *Abner* when *Azabel*, would haunt him, and follow him, & turn neither to the right hand, nor to the left, but follow him at the heeles. Turn aside (saith *Abner*) but he would not turn aside from following him. Turn aside from me (sayes *Abner* again) or I will kill thee, but he would not turn aside, he would follow him close: Then he up with his Spear and slew him 2. *Sam. 2. 19, 20, 21, 22, 23.*

So

So many deale with the Meditation of conscience, when conscience would dogge them, and weary them out of their sins, they will not : when conscience would haunt them, they will not be haunted therewith ; when conscience would follow them up with their desperate wilfulnesse, they gall and wound, and murder conscience to be quiet. But *David* haunted his heart, and would have it haunted.

The second duty : Let Meditation trace thy heart, as it should haunt thee, so also let it trace thee in the same steps. So would the Church, Let us search and trie our wayes, and turne againe unto the Lord : Lam. 3. 40. The word (in the originall, sayes *Buxtorf*) signifies, track her steps, step by step : this step was in the ditch, that in the mire, that step awry : track them all, that we may undergo them al again, and turn unto the Lord. Never pray but let Meditation track thy prayer : this passage was right, that passage was amisse. Never keep a Sabbath but let Meditation track thy keeping of it ; this duty was sincere, that was rotten : Never do any thing but let Meditation track it. This thought, this word, this action was warrantable ; that was out of the way : track thy heart, as the Lord tracked *Eliab*, he track him in the wildernesse, he tracked him under the juniper tree, he track him in the cave ; What dost thou here *Eliab* ? go forth : 1 King. 19. What dost thou here *Eliab*, go, return. He track him in the Mount, Go, return, what dost thou here *Eliab* ? this is not a place for thee. So let Meditation wait thee : what dost

2.

dost thou here, O sinner? what dost thou here, drunkard? in thy Cupps, or in thy prophane-
 nesse, what dost thou here? this is not a place
 for thee, unless thou mean to perish. It may
 be thou art now scard out of these sins, and art
 run into *civill honesty*; let Meditation still track
 thee. What dost thou do here, O sinner? Civi-
 litie is not a case fit for thee, unlesse thou wert
 better, thou shalt be torn in pieces. It may be
 thou art driven out of thy civility, and art gone
 further, to the profession of Religion, though it
 be without the power of it: let meditation still
 wait thee. What dost thou here, O sinner? this
 sorry kinde of profession is not a race fit for
 thee: unlesse thou be godlier than so, thou shalt
 be devoured with everlasting fire.

Meditation is like the coursing of a Hare in
 the snow; the hare fearing to be taken by the
 dogs, Here she stops, there she leaps, here she
 interleaps, there she goes backward, and for-
 ward, upward and downward, and all to deceive
 the dogges, that they may not finde her; but
 they goe smelling, winding and turning, and
 track her step by step, till they finde her: so me-
 ditation in the coursing of the soul, the heart
 hath a thousand fetches, a thousand meanders
 and labyrinths, a thousand crosse windings, and
 compassings, & deceits, and all to puzzle Meditati-
 on. But Meditation must track the heart, as God
 dealt with Job, *he counted his steps, step by step,*
Job 14.16. Meditation is the soules blood-hound,
 it will never leave howling, the wrath of God,
 till

till he hath taken the hearts sin for a prey; Meditation haunts it out of one sin, and it runs into another; Meditation haunts it out of that, and it runs into a third: Meditation is a good pursuivant, it prosecutes the sinner, & attaches him.

Now because the heart is most cunning, and hardest to be tracked by its sent, when the heart hath taken up abundance of good duties, and attained unto sundry graces, these good duties & common graces drown the sent of the hearts wickednesse. As Huntsmen observe, that the hounds cannot well hunt in the Spring, as *Theophrastus*, and *Pollux*, and others observe: the sweet odors of the flowers and herbs (*sayes Opiant*) hinder the hounds from smelling the hare: so it is with Meditation; it is hard for it to track the heart in the green Spring time of civell honesty and formality. And therefore let Meditation make diligent search, saith he.

The third duty: *bale thy heart before God*, and let Meditation bring it before his throne, and there powre out thy complaint against it before God, out with all thy villany there, and article against thy selfe, and bring as many complaints against thy selfe before heaven, as there be drops in a bucket full of water. So doe the godly: *I poured out all my complaints before him*, (*Psal. 102. in the preface*) I poured out my complaints, as a man powreth out water out of a vessell; generally men are willing to call for merisie, but they are not so willing to bring complaints unto God against themselves: ye shall have

have them whisper after the Ministers, as he is begging for pardon and mercy, but they will not do so, whiles he is complaining of their sins the hellish and devillish abominations of their heart. These are men of corrupt mindes, reprobate concerning the faith, and shall never have mercy, till they be as forward to complaine of their sins, as to be plaintives for mercy.

When a man in Meditation meets with a hard matter, that he cannot sufficiently dive into, he breaks it to another: so do thou to God; break all thy heart to God, tell him of thy hardnesse of heart, of the pride of thy heart, of the desperate prophanesse of thy heart: but take these rules with thee.

First, thy complaint must be full of sorrow: Psal. 55.

2. Secondly, it must be a full complaint, of all thy sins, and of all thy lusts; Lam. 2. 18, 19. *Poure out thy heart like water before the face of the Lord.* Water runs all out of a vessell when you turn the mouth downward; never a spoonefull will stay behinde. The wicked will not complain of their sins fully: they make hypocriticall professions. If it be a sin, I am sorry for it; (saies one) If it be naught, I cry God mercy; (saith another) when their own consciences tell them it is a sin, yet they will not complain of it absolutely.

3. Thirdly, thy complaint must be with aggravation: thou must aggravate thy sins by all the circumstances, that may shew it to be odious, as Peter did: *When he thought thereon, he wept,* Mark

Mark 14. 72. the originall hath it, *he cast all these things one upon another.* Wretch that I was, Christ was my master, and yet I denied him; such a good master, that he called me before any of my fellow Apostles, and yet I denied him; I was ready to sink once, he denied not me: I was to be damned once, he denied not my soul, and yet I denied him; he told me of this sin beforehand, that I might take heed of it, and yet I denied him. I said I will not commit it, nor forsake him, and yet I denied him: yea, this very night, no longer ago, did I say and say again, I would not deny him, and yet I denied him, yea, I said, though all others denied him, yet would not I; and yet worse than all others, I denied him with a witness, before a maid, before a damsel; nay, more filthy beast that I am, I said I did not know the man; nay more, I swore I did not know him; nay, more than all this, I did even curse my self with an oath, that I did not know him: nay more, all this evill did I, not above five or six strides from my Lord and Saviour: nay more, even then, when if ever I should have stood for him, I should have done it then, when all the world did forsake him. O wretch that I was, I denied him! he cast up all these circumstances together, and meditating on them, *he went out, and wept bitterly.*

Fourthly, thy complaint must be a *selfe-condemning complaint*: thou must condemne thy self, and lay thy selfe at hell gates, and set the naked point of Gods vengeance at thy throat.

Thus

Thus and thus have I lived, damned, cast away,
as I have deserved to be! So did Ezra in the
behalf of the Jews, Ezra say thus to you

For 1. He fell on his face; he did not bow
down on his knees; but like a man astonished,
he fell on his knees, ready to fall on the ground
in amazement.

2. He spread out his hands unto the Lord, verse 3.
as if he should say, here is my heart-blond. Lord
here is my breast, Lord we deserve thour shouldst
rebuke us with thy wrath.

3. He blushes to look heaven in the face, verse
6. so vexed to think on the finnes of his people,
that he is even confounded to beg mercy.

4. He is (as it were) dumb and speechlesse
before God. And now our God, what shall we say
after all this? for we have forsaken thy commande-
ments, verse 10. Shall I excuse the matter? alas!
it is inexcusable. What shall we say after all this?
Shall we call for thy patience? We had it, and
yet were little the better. Shall we call for mercie?
Why? we had it, and yet our stibborne
hearts would not come downe, I know not
what to say for our selves: for we have sinned
against thee.

5. He declares Gods truth, that he had warn-
ed them by his Prophets (verse 11, 12) but no warn-
ning can better us.

6. He shewes how God had punished them, yet
they would not be humbled: for all that God
had brought upon them lesse to it than they deser-
ved, and wrought deliverance for them, which
they

they could not have expected; What shall we say, should we far all this broake thy Commandments? verse 13, 14. What can we expect but hell and confusion?

7. He is sensible of Gods judgements and righteousness: O Lord, thou art righteous: as if hee should say, How canst thou spare us for this sin? How can it stand with thy righteousness? How is it that such hell-hounds as we are, should live above ground, when thou art so righteous a God? It is a wonder that the earth opens not her mouth for to swallow us up quick: for, O Lord thou art righteous.

8 He layes downe his soule, and all the peoples soules at Gods feet; as if he should say, here we be, thou maist damne us if thou wilt; Behold we are all here before thee in our trespasses: for we cannot stand before thee, because of this, verse 15. Behold here we are: rebels we are: here are our heads, and our throats before thee, if now thou shouldst take us from our knees unto hell, & from our prayers unto damnation, we cannot aske thee why thou dost so: Oh it's mercy, it's mercy indeed, that we have been spared. Thus Meditation must bring our hearts before God, and there complaine against them before heaven.

Meditation should deale with the heart, as the Father did with his possessed childe, who carryed him to Christ saying, Master, my childe is possessed with a Devill, even a dumb spirit, and I spake to thy Disciples that they should cast him out, but they could not,

not, Mark 9. 18. Bring him to me (saith Christ) vers. 19. How long is this agoe since this came to him? Of a childe (saith the Father) and often it hath cast him into the fire, and often into the water to destroy him; but if thou canst doe any thing (as certainly thou canst doe all things) have compassion on us and help us, verse 22. And then Christ helpe him. So let Meditation drive thy heart to God, saying, Lord here is my heart (I beleeve) possesst with a Devill; for it is a most abominable sinfull heart: I brought my heart to thy Ministers to cure it, to Sermons to Prayer, to all other good duties, but they could not help me. my heart is a Devillish heart, still my heart is wicked, and rebellious still, the Devill, oh! the Devill is in it still! Oh, how he tempts me! he holds me, he casts me into the fire of this lust, and into the water of ever-flowing iniquity. Have thou compassion, come and helpe me; for my heart is miserably vexed with Satan; when I pray, the Devill stuffs me with dead thoughts, and drowsie desires, the Devill fills me with wandring Imaginations, and I know not what; when I hear the Word, the Devil makes me to rise up against it, or forget it, or not obey it; when the Sabbath is come, the Devill sets me on thinking my own thoughts, and speaking mine own words; when a Sacrament is come, the Devill hinders me in selfe examination, the Devill disappoints me of my preparation: Oh have thou compassion on me.

The fourth duty: let meditation, when it hath
beld,

beld thy heart before God, there cast thee downe before him: when Meditation hath searched out thy case, and made it appeare how wofull it is, then let it lay thee a long before God, with *What shall I doe to be saved?* So it did with them in *Acts 2. 27.* as if they should say (saith Chrysostome) we have not one jot of hope to finde mercy, so long as we live as we do. What shall we do? Say what thou wilt, our ears are ready to hear it; command what thou wilt, our souls, what ever it be, are willing to do it: bid us suffer what ever thou pleasest, tell us what it is, and we will endure it. They did not say, (notes Chrysostome) *How shall we be saved*, as wicked men do: they desire to be saved, but their maine care is not to see what they must doe, they are told what they must doe, and yet refuse to doe it; but thy cheife study must be, to cast thy selfe downe before God, with the good Jaylor, *Sirs, what shall I doe to be saved? Acts 16. 30.* First, *what must I doe?* and then *to be saved.* First, thy care must be what to do to get out of thy sins, how to be rid of thy lusts, and then to be saved; as if he should say, I see I am at a damned passe, and therefore I was a making away my selfe, the fire of hell did slay my soule: but now is there hope of salvation? is there indeed? Oh tell me, I am willing to do any thing, what must I do? Keep nothing back of all the will of the Lord; be it punishment to suffer, tell me of it, I am ready to beare it; be it precepts for to do, though never so irksome, O let me know

it, and I will not refuse it. *What must I doe to be saved?* When the heart is thus humbled upon sound meditation, it's willing to doe or suffer any thing. *Jonab* is willing to be cast into the sea, being humbled, *Jonab* 1. 2. *Here I am, Lord deale with me as thou wilt.*

Motive 1.

The first Motive. *Is it a folly not to meditate?* Should a man walk on in a course, & not meditate: whether it will tend? When he falls into mischief, what will he say? I never thought of this before, I never considered that this would be the end. Now it is the part of a fool to say, *I never thought*, as the Latine proverb hath it; when the Steed is stollen, if he should then shut the Stable doore, what wouldest thou say; Hee should have thought of that before. The rich man in the Gospell had these meditations in his heart; he thought within himselfe, *What shall I do, because I have no roome where to bestow my fruits?* He said in his heart, *This will I do, I will pull down my barnes and build greater; and will say to my soule, Soule, soule, thou hast much goods laid up for many yeares, eate, drinke, and be merry;* *Luke* 12. 17, 18, 19, 20. *Thou fool (said God) this night shall thy soule be required of thee; then, whose shall these things be that thou hast provided?* God said thus unto him; not as if God spake thus familiarly unto him (saith *Theophylact*) but it is a parable, and God sayes so in his word, *Thou fool, this night shall they require thy soule of thee. In this night of thy blindness, in this night of thy security, shall they require it:*
hee

hee doth not say, I will require thy soule of thee, but they: he doth not say who, but they; the Devils in hell, God knowes who shall come, thou shalt dye, & they shall fetch away thy soul to hell: they shall require it. A godly mans soul is not required, but rather he requires God to take away his soul: he is willing to dye, that he may be with Christ: but a wicked mans soul is required of him: he would willingly not dye, but that his soul is required of him, and he must dye. Doubtlesse the rich foole now thought with himselfe, I never thought that I should have dyed so soone, and therefore now he calls (it may be) to his Lord, Lord, and cryes God mercy. But what will they say to him? Thou shouldest have thought on this before.

The wise man shall inherit glory, but shame shall be the promotion of fooles, *Prou. 3. 3.* The wise and prudent, those that truly meditate of things before hand, shall have glory; but fooles that hope to be promoted to glory and Salvation, shame and confusion of face shall be all their promotion, and when they come thereto, besides their expectation; what will they say? We never thought it would be thus with us before; but foole as we were, we thought to be promoted to heaven: like *Haman*, when King *Ahasuerus* said unto him, What shall be done to the man whom the King will honour? O thus and thus (saith *Haman*) for he thought, I am the man whom the King intendeth to honor, *Ester, 6. 6.* but when *Haman* was presently after to be hap-

ged on a gallowes, he might rightly say, I never thought of this before. So what shall be don to the man whom the Lord will honour? Thus and thus sayest thou, he shall have mercies, blessings, heaven: I, for thou thinkest I am the man that God intendeth thus to honour; but when thou art come to hell, what wilt thou say then? I never thought of this before, that so it would be,

Mot. 2.

The second Motive is, *Thou wouldest be loth to have the brand of a Reprobate*; Not to meditate, is that brand; *The wicked through the pride of his countenance, will not seek after God: neither is God in all his thoughts, Psal. 10. 4.* He scornes to be so poring upon Bibles, to be so wracking his minde with his sins; *He hath said in his heart, God will not require it, verse 13.* God requires no such scrupulosity nor strictnesse,

Mot. 3.

The third Motive is, *Thou wouldest be loth to rob God of his honour*, and the maine part of his service, which is Meditation. *Thou shalt love the Lord thy God with all thy heart, and with all thy soule, Matth. 22. 38.* How can this be true of them (saith Chrysostome) who become vain in their Imaginations? *Thou shalt love the Lord thy God with all thy heart, soul and minde: And so do I (saist thou:)* So dost thou? What, and not love God with all that is in thy heart? Thy thoughts are in thy heart, thy meditations are in thy minde; if thy thoughts then, & meditations be not of God, thou dost not love God with all thy heart, *David did not only pray, that the words*

of

of his mouth, but also that the thoughts of his heart should be ever acceptable to the Lord, Psal. 19. 14. not only that he might be full of heavenly communication in his mouth, but also of holy meditation in his heart. Behold (saith he) thou requirest truth in the inward parts, Psal. 51. 6. And meditation is one of the duties of truth in the inward parts.

The fourth Motive: Thou wouldest be loth that all the worship thou givest to God, should be abominable: so it will be without meditation; meditation before it, meditation after it.

Mot. 4.

First, Thou must meditate before thou goest about a duty of Gods worship: consider before thou hear the word of God, meditate what thou art going about, Hearken O daughter, and consider, incline thine eare, Psal. 45. 10. First, consider and meditate, and then incline thine eare. This is part of those worcs often in Scripture, Be ready, be ready: Be ready and come up, saith God, Exod. 34. 2. Be ready against the third day, Exod. 19. Gather your selves together, Zeph. 2. 1. that is, prepare to meet thy God, O Israel, Amos 4. 12.

Secondly, meditate after the duty. When men part with men, they use to give one another a farewell, & not bluntly deliver their minde one to another, and so turn their backs one upon another. *Lysias* could not write a letter to *Felix*, and break up abruptly, but he gave him a farewell *Acts* 23. 30. Neither may a man when a duty is done, go away bluntly from God, but give him a farewell by holy meditation. It's an unseemly

kicking of aduty, as most men do when they are come to the end of their prayers, *to whom with the Father and holy Spirit, be ascribed all praise and glory, Amen*; Come is dinner ready? or what newes do you hear? This is unmannerlinesse towards the ordinances of God. A man that hath been at a good dinner, will sit a while after it, or walk a while, he will not presently run to his worke, that the meat may digest the better: So when thou hast been at Gods dainties, sit after it a while, pawling and meditating thereof, as often as thou well mayest, let it have its working a while.

What is the reason thou hast so many by-thoughts in prayer? Because thou dost not meditate before-hand and after. Hence it is that thine eyes are not directed to the duty, but like a blinde Archer thou shootest but by *aim*; when the good Archer shoots, he must have the *white* in his eye still, which he must levell at. *My voyce shalt thou heare betimes in the morning, in the morning will I direct my prayer to thee, and will look up,* Ps. 5. 3. How came that? you may look on his *meditations, ver.* 1. By meditation he was wont to direct and levell his prayers to God. Wicked men know that God is before them, as a blinde man may learne the But is before him, but they see not God *before* them to direct their prayers unto him: they pray at rovers. Thou must use then to meditate of God; that thy prayers may be directed: if thou prayest not thus, thy prayers are like them in the Prophet, who
drew

drew neer to God with their lippes, but their hearts were far from him, like an arrow beside the But, or far from the mark, either wide or short. They have not cryed unto me with their hearts, when they howled upon their beds, Hosea 7. 14. They prayed, but they prayed not to me; (saith the Lord) as the White may say of a bungling Archer, hee shoots, but not at me, when he shot, he shot another way. God counts all such prayers no better than howling of Dragons and wilde beasts; (so the word signifies saith Scindler) God would as lief, and rather too, that a Dog, or a Wolfe, or Dragon should howl in his hearing, than hear such a prayer as this is. The onely way therefore to performe duties of Gods worship purely, is cheifly meditation, meditation, meditation.

The first of these is the fact that the
 Government has not yet decided whether
 it will accept the offer of the
 United States to purchase the
 Alaska Pipeline. The second is the
 fact that the Government has not yet
 decided whether it will accept the
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THE
DANGER
of deferring.
REPENTANCE,

DISCOVERED

In a Sermon preached at
Maidstone in Kent.

By that Revreend and faithfull Mi-
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WILLIAM FENNER, B. D.
Sometimes Fellow of *Pembroke Hall*
in *Cambridge*, and late Pastor
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A SERMON OF
Mr. WILLIAM FENNER'S
at Maidstone,

PROV. I. 28.

*Then shall they call upon me, but I will
not answer: they shall seek me early,
but they shall not finde me.*



Here is a good English Proverb amongst us, that he that neglects the occasion, the occasion will neglect him. Solomon wisely begins his Proverbs with it: for he bringeth in the wisdom of his Father in these five particulars: first, making a generall Proclamation in the 20 verse, *Wisdomes cryer without, shee uttereth her voyce in the streets.* He compareth God unto a Cryer that goeth up and down the City from street to street, and from doore to doore, crying his commodity, even the richest that ever was, which is a Christ,

a'Christ for redemption, a Christ for sanctification, a Christ to enlighten those that walk in darkness, and in the shadow of death. Ho, every one that thirsteth, here is a Christ for you.

2. Secondly, here is a mercifull reprehension, in the 22. verse, *O yee foolish, how long will ye love foolishnesse, and yee scorner's take pleasure in scorning? Foolish indeed to be without Christ: foolish to be without grace, foolish to chafe away our souls for sin. How long, yee scorner's, will ye take pleasure in scorning? will you still persist in your wickednesse, and never have done with your sins, will you never turn back again, but damne your souls for ever? O yee foolish, how long will you love foolishnesse?*

3. Thirdly, here is, a gracious exhortation in the 23. verse: *turn you at my correction: lo, I will poure out my minde unto you, and make you to understand my words.* As if he should say, Doe you not see how you are going apace to confusion: and that the way you take, leadeth unto destruction? turn ye therefore, turn ye back again, for there is a Christ behinde, you: O turn ye, for if ye go on in your sins, you perish for ever.

4. Fourthly, here is a yearning promise made unto the world, in the end of the 23. verse; *Lo, I will poure out my spirit upon you, and cause you to understand my words.* As if he should say, return back again with me, & you shall have better welcome than you can possibly have, if you go on in your sins: the Devil will never let you gain so much by your living in your lusts, as you shall do by repentance

repentance for them, and forsaking of them. For behold, I will poure out my spirit upon you, whereby you shall be far greater gainers, than you shall be by your sins.

Fifthly, here is a grievous threatening against the world, even all those that have loytered out the day of grace. As time and tyde stay for no man, no more doth the day of grace: *Because I have called, and you refused; I have exhorted, but you have not regarded; I have denounced judgements against you for your sins, but you have hardened your hearts; now a day of woe and misery shall come upon you, a time of vengeance and desolation shall over-take you; there will a day come wherein there will be weeping, and crying Mercy (Lord) mercy; but I tell you beforehand what you shall trust to: let this be your lesson, now I call, and you will not hear; now I stretch out my hands, but you will not regard: you shall seek me early, but you shall not finde me: and shall cry, but you shall not be heard.*

The words are a thunderclap against all those that procrastinate their repentance, & returning home unto God, wherein note, first, the parties themselves, that do prolong this time of grace, they: that is, they who when God calls on them, will not hear; when God invites him by his mercies, patience, and forbearance, by his Ministers and servants, by his corrections and judgements, by all fair means and foul means; yet withstand the means of grace, they are the men, they shall call, but God will not answer.

Secondly,

2. Secondly, here is *their seeking after God*; they shall call upon me.

3. Thirdly, here is *their earnest and diligent seeking unto God*; they shall not onely call, but seek too, and not onely seek, but seek as to labour to finde: nay they shall seek me early: even strive to goe about it with all haste, and flye to repentance, but they shall not finde me.

4. Fourthly, here is *the unseasonablenesse of the time of their seeking, then*: that is a demonstrative, *then*; even a time which the Lord points at: as if he should say, you shall see *then* these men will be of another minde, *then* they will be glad to be converted, *then* they will be glad to come out of their sins, *then* they will be glad to get grace, and seek reconciliation with God: but alas! they saw not this *then*, but God foresaw it well enough; *then* shall they call, but I will not answer, they shall seek me early, but they shall not finde me.

5. Lastly, here is the frustration of their hope, which hath two things in it. First, *in regard of them selves*, in regard of the flaw in their seeking, it being not aright. Secondly, *in regard of the justice of God*, who rewards every man according to his works. But I will not bear them. Whence observe this point of Doctrine.

Decl. 1. Those that will not hear God when he calleth them; God will not hear them, when they call upon him. Those that will not heare the Lord when he calleth upon them by the ministry of his Word, and voyce of his Spirit, the Lord will

not

not hear them, when in their misery they call upon him.

Thus the Lord dealt with the people in Eze-
kiels dayes; the Lord called them to repentance
and obedience: but when they stood out, and
neglected the opportunity of grace, and seasons
of conversion, see how God deals with them:
though they cry in mine eares with a loud voyce, yet I
will not hear them (saith the Lord.) When men
have gone beyond the time of Gods mercy, and
out-rowed the tide of Gods forbearance, and
will not return, the Lord sets it down with him-
self, that his wrath shall return upon them, he
will no longer forbear: they had a time wherein
in the Lord did pities them, and offered grace
and mercy unto them, but they neglecting this
season, and withstanding this proffer of grace,
God resolves with himself they shall never have
it again. There was a time wherein God did
pity them, but now he will not pities them any
more; *twenty five years* he called unto them, and
sought to bring them home; but because they
stood out and refused, The Lord saith, *I will love*
Ephraim no more.

Beloved, there is a double day, a white day,
and a black day; there is a day of salvation: *Isa.*
49.9. this is the day in the which the Lord said
to the prisoners, *Come forth:* and to those that
lye in their sins, *repent and beleeve.* Now if any
man will come forth and humble his soul before
the Lord, let him come and welcome, for it is a
day of salvation. But there is another day of
damnation

damnation, which is a dark day, a black and a duskie day, wherein the Lord will visit, the sins of the world, and revenge the quarrell of his Covenant. *Hos. 9. 7.* The day of visitation is come, yea the day of recompence; the people shall know it; the Prophet is a foole, and the spirituall man is mad. Beloved, we are fools, and all the spirituall men under heaven are mad, that lay not this day to heart. For the day of the Lord is a day of visitation, and all the world shall rue it, though now men sleep in security. If once mercy be rejected, and God turn away his eare from a man, then grace shall be no more, the doore of life shall for ever be shut up against him: and when once this day comes, he hath lost his own place, and deprived himself of eternall happinesse.

Reas. 1.

Now there are three reasons of this point; the first is the law of retaliation, of tending like for like, which is the justest law that can be made with man, for to give unto every man according to his works, to make him take such as he brings, (as the Heathen call it) to give a man *quid pro quo*. Now if God call upon thee, and thou wilt not hear, it is righteousness with God, yea equity with God (that is more) that when thou callest on him, he should not heare thee. For thus, runs the tenor of Gods Word, *Prov. 28. 9.* He that turnes away his eare from bearing the Law, even his prayers shall be abominable. He that turnes away his eare from Gods Law, God will turn away his eare from his prayer. He that turns, it is spoken in the present tense, that is,

is, he that now turns away his eare, his prayer shall be abominable (in the future tense) that is, the Lord marks what master or squire, what father or mother, what husband or wife, what man or woman it is, that turns away the eare of his head, or the eare of his heart, from hearing his will, and obeying of his Commandments; the Lord takes speciall notice of it, and sets it downe in his Calender, and records it in his Memorials, keeping a strict account thereof, as if God should say, Well, is it so? I now call, and will not this man or that woman answer? Do I now stretch out my hands, and will not they take care to obey me? Well, let them alone (saith God) there is aday coming, that I shal be a hearing of them; times of sorrow and misery will take hold of them, and then they in their affliction will cry unto me, but I will not hear; they will beg for mercy, but I will not regard: they wil seek me early, but they shall not finde me.

It was one of the Articles of high Treason brought in against Cardinal *Woolsey*, that he had the pox, and a stinking breath, & yet durst come into the Kings presence: So it will be an Article against thee, of high treason before the King of heaven, if thou come into his presence with the stinking breath of thy sins, living in thy lusts, and wallowing in thy filthinesse, all thy prayers are but as so many stinking breaths in the nostrils of the Lord; & every duty that thou performest unto the Lord, shal be as so many Articles of high treason against thee, to condemn thee,

because thou livest in rebellion, and a Traitor against God.

His prayer shall be abominable: he doth not say, I will turn away mine eare from hearing his prayer, which turns away his eare from hearing my Law (that is the true exposition of the words) no, but like for like is sometimes in justice: for if a man should strike a Magistrate a box on the eare, it were not justice for him to give him another: for, it is a greater sin to strike a Magistrate, than any other common person; and therefore a greater punishment the Law requireth: So God doth not say, he will turn away his eare from hearing his prayer, but will serve him in a worse kinde, he will count it abominable, yea abomination, (in the abstract) it shall be loathsome, yea loathsomenesse it selfe in the worst manner. Galat. 6. As a man soweth so shall he reape if thou sowe sparingly, thou shalt reape sparingly: if thou sow a dull eare to Gods Word, thou shalt reape a dull eare from God to thy prayer: for God will reward every man according to his works.

Reason 2.

Secondly, because of the time of Gods attributes, both mercie and justice, have their season in this life; and when mercie hath acted her part, then commeth justice upon the stage, and acteth her part; so that God will have his attributes manifested to all the sonnes of men, yea to the face of the whole world. There is no market, nor Payre day that lasteth alwayes: if the countrey will not come in, the Tradesmen will put up

up their wares, and be gone : but if they come in time, they may have a peniworth : otherwise if they come too late, they will finde none. For the Merchant will not alwayes dwell in tents, but away he goeth, and will not stay for them. Beloved, Gods standing is now open, and his shop set wide unto the sons of men ; if men will not come in, cheapen and buy without money, whiles God offers his wares, he will put them up and be gone. For the Merchant will not lose his wares, which he should doe, if he should alwayes remain in the open ayre with them ; if he alwayes continue in the fields expecting customers, his wares would spoyle and rot. So it is with God, how many sweet counsels doth he lose ? how many sweet exhortations ? how many blessed Sermons, and holy Sacraments, and Sabbaths, doth he lose ? how many checks of conscience ? how many dayes of grace, and motions of his spirit have been squandred away in vain ? do you think that God will lose all these ; and let them rot upon the stall, with staying for you ? No, no : the day of grace and mercy will have an end, and grace and mercie will have an end ; and then the day of wrath and vengeance will step up. *To day if you will hear his voyce, then harden not your hearts :* but they hardened their hearts, and would not be led by Gods mercies to forsake their sins ; *Therefore be sware in his wrath that they should never enter into his rest.* If it be so with you as it was with Israel in the wilderness, in the day of temptation, you doe not

know but that your finnes may now begin to pluck vengeance upon you. I tell you, if you harden your hearts this day, you do not know but this very day the Lord may clap an oath upon your heads, that you shall never enter into his rest. For, one and the selfsame occasion lasts not *alwayes*: as every day is not a Market day, nor every week in the year a Fayre week, nor every season in the year is a time of Spring or harvest; so every day of a mans life may not claime to be the *day of grace*. Therefore if a man fore-slow it, now, he fore-sloweth his own happinesse, and putteth off his owne peace for ever.

Excellent is that annotation of Gregory on Job 27. 9. *Will God beare his cry when trouble commeth upon him?* Beloved, now, Gods patience is troubled, wilt thou not repent? Now, Gods Spirit is troubled, wilt thou not obey? Now Gods Justice is troubled, wilt thou not relent? Now Gods Word is troubled, wilt thou refuse to hearken? *Will God beare his cry?* He speaketh interrogatively, as if he should say, Art thou so mad, so vain, so foolish, to promise to thy selfe being an hypocrite, that God will hear thy prayer? Oh no, then, justice commeth to take place.

Reason 3.

Thirdly, it is Gods use to doe so in other things, even upon the contempt of temporall blessings; and therefore much more in matters of grace and salvation. Thus God promised to give Israel the Land of Canaan, *Nam. 12. 22.* but the

the text saith, *They tempted God ten times*, that is, (as some Expositors expound it) many times : or (as others) *ten* severall times. But what ever the meaning of the text be, certainly it was very many times; so long, til at last he *sware in his wrath that they should never enter into his rest*. Beloved, though there be many a hot swearer that regards not an oath; yet certainly if the Lord sweare, we may beleve him : the *Word* of God is as strong as *oaths* : if he say it upon his Word, wee are bound to beleve it: how much more then, when he confirms it with an oath? Therefore if the Lord sweare thou shalt not, how darest thou, how canst thou hope or think ever to enter into his rest? This was almost forty years before they died, that the Lord made this oath against them: and God knowes how many thousands of them fel short, not only of the land of Canaan, but also of the Kingdome of heaven.

So God took *Ismael* an hundred and seventeen yeares before he dyed : *twenty* yeares God offered him grace and repentance, but he would not take warning; a mocker he was, and a mocker he would be : for he mocked *Isaac* when he was a childe of *six* years old; and no meanes would reclaim him, before he heard the voice, *Cast out the bond-woman and her sonne* : Out with him, (saith God) for he shall never be heire with my sonne : this was an hundred and seventeen years before *Ismaels* death.

And so God took *Saul*, five and thirty, or six and thirty yeares before he dyed, according to

Josephus Chronology, (if it be true); howsoever, hee took him diverse yeares before his death: for so the Scripture makes it plaine, 1. Sammuel 15. 29. *The strength of Israel will not lye, nor repent: for he is not a man that he should repent. Therefore because thou hast rejected the word of the Lord, the Lord also hath rejected thee from being a King.* And doe not think that thou by thy prayers, and crying God mercie, canst ever alter him: for his counsell is *immutable*, and hee is strong in his decree, and cannot change. *Hitherto Grace and Mercie have been offered thee, which if thou hadst embraced, thou mightst have found mercy from the Lord, and the Kingdome should have been established and confirmed unto thee: but now it is too late: for the strength of Israel cannot lye.*

God took *Esau* fiftie yeares before his death: for so long he lived, after he sought the blessing with teares: but he was a hunting when God was a calling: he was following his prophane-nesse when God was wooing him to repentance. At last when he called for repentance, & sought it earnestly, yea his soul was carefull for to get it; yet he could never obtaine it, though hee sought it earnestly with teares, fifty yeares before he dyed.

Now if the Lord so severely punish contempt of temporall blessings, O how will he punish the contempt of proffers of grace and salvation! I tell you God will be more strict in reverging of this sinne, than of any other sinne: he

he will come with Martiall law againſt all thoſe that contemne the Goſpel, *Job. 3. 18.* *He that beleeueth not, is condemned already.* Doth Chriſt preach repentance and ſalvation, and the Kingdome of God; and wilt thou not repent and beleeve? Martiall Law (beloved) martiall Law ſaith hang him up; for he is condemned already. Even like a ſouldier that rebels againſt his General, and forſake, his Colours, they do not caſt him into priſon, & ſtay for the Aſſizes, or Sessions, but give him Martiall Law, even hang him up: So, if the Lord ſound his Goſpel in thine eares, and offers the conditions of peace, knocking at the doore of thy heart by his Spirit, and thou reſuſe to open to him, thou art condemned already: for the Strength of *Iſrael* cannot lye, nor repent. Oh therefore take heed now whiles his word ſounds in thine eares, while his Spirit ſecretly whiſpers in thy heart to thee that thou open to him, for elſe thou art condemned for ever.

Take notice then, that God doth commonly give men a day, & no man or Angel doth know how long this day laſteth. To ſome it laſteth to their laſt gasp; to ſome, to their old age; and to ſome, it is cut off in their childehood. God gave the Angels a day, the which becauſe they neglected, they are reſerved in chains of darkneſſe untill the great judgement day. God gave *Cain* a day, *Gene. 4.* During all the time of this day, though *Cain* finned again and again, and went on in his ſins a great while, yet he heard nothing but a ſtill voice, *If thou doe well, Cain, ſhalt thou not*

be accepted: but if thou dost ill, sinne lyeth at the doore. But when no meanes will prevaile, but Cain will go on adding sinne to sinne, and murder unto all the rest of his sinnes, and so let go the season of mercy, the Lord tells him from heaven, that the day of grace is past, the gate of mercy is shut against thee: for thou art now accursed from the earth. As if the Lord should say, Before I gave thee a day of salvation, and offered thee mercy, but thou wouldest not accept of it; but now I have clapt a curse upon thy soul, that thou shalt never claw off. So God gave Nineveh a day to repent, *Jona. 3. Yet forty dayes and Nineveh shall be destroyed.* God gave the Fig-tree a day, even three yeares, before he would have it cut down. God gave the old World a day of an hundred and twenty yeares; during this time God sent unto them Noab, a Preacher of righteousness, to call upon them to repent, & so set it down also, that *his Spirit shall not alwayes strive with man, but his time shall be an hundred and twenty yeares*: yet one writes, that the Lord cut off twenty of the hundred and twenty yeares, because of their iniquities, which were so grievous & provoked him so much, that they hastened him to come before he would have done it. In al this space if they had repented, they should have found mercy from the Lord: but when this time was gone, and the day of grace was out, the Deluge came in upon them, and God by his judgments overthrew the whole World.

Object.

You may ask me when this day or season of grace doth end, or cease.

Ans.

I answer, that neither men nor Angels can tell ; but this I say, it may be this day of grace lasteth unto thee, now it may be God speaketh home to thy soule, now it may be God warms thy heart, and gives thee good purposes and resolutions : now it may be the Lord Jesus passeth by thee in a good thought and desire ; lay hold on it, for thy day may cease this very night, for ought thou knowest. Luke 17. 22. The time shall come (saith Christ) when you shall desire to see one of the dayes of the Sonne of man, and shall not see it. Now is the day of Christ upon you, now is Christ offering and preaching himselfe to you : but if you let this day passe, thou maist desire to have one of the drops of that bloud that hath been offered to thee, and yet never have it : thou mayst desire to feele one rap of his Spirit that hath knockt at thy heart, and yet goe without it ; thou maist intreat for one dram of that mercy that hath been offered, and thou hast rejected, but it shall never be granted to thee : God may clap that fearfull sentence upon thee, Now henceforth never grow fruit more on thee, never repentance come into thy heart more. If now thou wilt not repent and be converted, the Lord may set it down in his decree from this day forward, that thou mayst fumble about thy sinnes, but shalt never get victory over them : thou mayest ever be mourning for thy corruptions, but never mourne aright for them : thou mayest blunder about repentance, but never doe the work.

Ezekiel

Ezekiel 24. 23. You shall not mourne nor weep, but you shall pine away for your iniquities, and mourne one towards another. There is many a soule for contemning of God, and not taking up repentance while hee may have it, upon whom this plague of God is come, that they are ever repenting, and are never able to repent, ever poring upon their sinnes, but never able to come out of them; they pray and pray against them, but their prayers moulder away under them: for they shall pine away for their iniquities. What is the reason? he sheweth in the 13. verse: Because I would have purged thee, and thou wast not purged, thou shalt not be purged any more. Because I gave thee line upon line, precept upon precept, motion upon motion, Sacrament upon Sacrament, Sabbath upon Sabbath, and Ordinance upon Ordinance, because I used all fair meanes and foul meanes, I awaked thy conscience, and stirred up the motions of grace in thee; but because I would have cleansed thee, and thou wast not cleansed, thou shalt never be cleansed. A fearfull sentence it is, if mens hearts were soundly opened to consider rightly of it.

And as there is a personall day, so there is a nationall day; if the Nation turn unto God during that time, then that nation shall finde mercy; but if they neglect that day, then God will hide those things from their eyes that belong to their peace, as Christ saith of Jerusalem, Luke 19. 42. O Jerusalem, if thou hadst known in this thy day, those things that did belong to thy peace! but now they

they are bid from thine eyes : in this thy day ; if thou hadst known it during that day, it had been happy for thee ; but now the day of grace is gone, the Lord hath concealed it from thee, and thou shalt never perceive it any more.

Some mens day of grace God endeth even in their very *childehood* ; therefore if there be any little ones, any children here in this congregation, that are of age to know what belongs unto an exhortation, to them I speak, that they take heed how they rebell against the commandment of a father or a mother, or master, against the teaching of Gods Word, for though you be *children*, yet God may inflict judgements upon your heads ; for not onely the day of *grace*, but also the day of *life* may be cut off from children, as 2 Kings 2. 24. two and forty children were torn in pieces for mocking the Lords Prophet. Some mens day of grace is not shut up untill their *youth*, some not untill their old age, some not untill they are *dying* ; and if they refuse then, they are like, yea, sure to perish for ever ; I know the day of grace may have several returns, but at last Gods Exchequer will be finally shut up.

May not a man be called at the eleventh or twelfth hour of the day ? The day of grace lasteth not alwayes ; and doth not the Apostle call the day of life, the day of grace ? 2 Cor. 6. 2.

It is true, the Lord calleth men at the eleventh and twelfth houre ; but yet, looke and you shall see in the twentieth of Matthew, that they were

Object.

Answer.

were not called at the first houre, nor at the second, nor third houre, nor at the sixth and ninth houre, i. he doth not say he found the same men that he found at the first, & third, sixth & ninth houres, but he saw others standing idle: No, those that were called at the first hour, came in at the first houre; and they that were called at the third hour, came in at the third hour; and they that were called at the sixth and ninth houre, came in at the sixth and ninth hour. Well, doth God call thee in thy childehood, in thy youth, or in thy middle age, now at the first or sixth, or ninth houre, now come in and labour in Gods Vineyard, and worke out your salvation with feare and trembling, and make use of the season of grace, now whiles it is upon you: for if thou be called the first houre, the sixth is for another, and not for thee; if thou be called the sixth houre, the ninth houre is for others and not for thee; if thou be called the ninth houre, the eleventh houre is for others and not for thee; The Text saith, He came and found others standing idle in the market place, and said unto them, Why stand yee here idle? And they said unto him, No man hath bired us; as if they should say, We never had any means of salvation, we have had no Ministers to preach unto us; but now God calls upon thee to come in, this is thy houre, look unto it. If God call thee, see thou come in, whether it be at the first or third houre, at the sixth or ninth houre, lest the Lord in his wrath clap hardnesse of heart upon thy soul.

But

But you will say, that the day of life, and the day of grace are parallel and likened one to another; and therefore there is hope so long as a man remains in the Congregation of the living.

Object.

I answer, it is true indeed, that the day of grace lasteth so long as the day of life: 1. In regard of others, for others are so to esteeme of it, the Minister is to look to his people, as to a people to be converted as long as they live.

Answer.

2. In regard of a mans owne selfe, he is so bound to beleeve, for the commandment of faith standeth in force on a man, so long as he liveth, and therefore infidelity and despaire cease not to be sins, till a man be actually in hell; when he is in hell, then they are no sins, because then he is not commanded to beleeve, but are part of the punishment of the damned; but whilst a man lives it is a sinne, for men are now bound to lay hold upon Christ and to beleeve, at what hour of their life soever.

3. It may be said to last all a mans life long, because it is bounded within the compasse of life: for no man hath a day of grace after this life.

But what is the meaning of al those Scriptures which show how God doth deliver up men unto the Spirit of giddinesse, and unto the Spirit of slumber? And what means the hardning of mens hearts, and searing of mens consciences, but onely to show that the day of grace may end unto a particular man, ten, twenty, thirty, nay, forty years, before his death.

1. Be-

1. Because God may harden a mans heart; Jerem. 13. 10. and deale with them as with Israel in the Rock, so shut up their hearts, that they shall never melt at any Sermon, never be wrought upon by any judgement, God having closed them up in a rocky heart; that he saith of them, *Can the Blackmore change his skin, or the Leopard his spots? then may they do good that are accustomed to do evil.* The blacknesse of a Blackmore is only in the out-side of the skin, yet all the Art under the heavens cannot blot it out: So if once hardnesse possesse thy soule, all the preaching of the Ministers, and all the means of grace in the world can never bring it unto that frame and temper, as to make it melt under the hand of God; I tell thee, thou that usest to come unto Sermons day after day, and refusest to repent, living still in thy sinnes, there is no hammer nor beetle in the world more hard than thy heart: as those men and women that sit under the preaching of the Word, and hear the doctrine of life, like rain from above, beating and knocking on their consciences, and on their hearts, to awaken them out of their sinnes, and yet notwithstanding will not repent at last, they prove to be *deafe Adders*, that stop their eares against the Word, charme the Charmer never so wisely.

2. God may seare mens consciences; Doth thy conscience tell thee that thou art a lukewarming, and wilt thou not be reformed? Doth thy conscience tell thee that thy prayers and all thy

thy religion is rotten and unsound, & that thy repentance is hypocriticall and naught; and that for all thy vaine hopes, thou art but a disssembler, and yet remainest in thy finnes, and wilt thou not be bettered hereby? Take heed; for that man that runnes on in sin against the voyce of his own conscience, that man finnes the sinne of *Saul*, 1 *Sam.* 13. 8. God bad him stay seven dayes untill *Samuel* came: *Saul* stayes full seven dayes within one houre; at last his lust began to bawl: What? shall I stay for a Prophet thus long? Stay, sayes his conscience; Why? (sayes *Saul*) I waited for him so long, even seven dayes lacking but one houre. Stay (saith God to his conscience) for the Word of God bids thee stay so long: he stayed one day, and two dayes, and six dayes, and seven dayes but one houre; Stay (saith his conscience :) no; he would not; but I forced my selfe, (saith the Text) as if hee should say, I hardened my heart to do it, though the word of the Lord, & my own conscience bad me stay and not do it, yet I forced my selfe to doe it: What was this mans sinne? Was it his offering of Sacrifice, and calling upon God by prayer? No; the Lord commands us to call upon him in time of distresse; and being commanded, it was lawfull. Was it his sinne to meddle with the Priests office? No: for he did but appoint the Sacrifice, the Priest offered it. What? was it the breaking of one hours time? No: for he had sinned more against God than so: but this was his sinne, that he went against his owne conscience,

science, when God stood in the way, when conscience stood in the way; conscience said stay, but he would not stay, God bid him stay, but he would not stay. And this is the sinne of many thousands amongst us; mens consciences tel them that they must not be drunkards, mens consciences tell them that they must not be worldlings, they must not be swearers, they must not be lukewarme professors; they must pray better than they do, and have other faith than yet they have, if ever they meane to be saved; wilt thou yet against thy conscience force thy self to go on in thy sins from day to day, and never be reformed? take heed lest the Lord be provoked to set thy sun upon thy head, and shut up thy heart, and conclude thy eternall destruction.

Object. Suppose I goe on in my sinnet, and follow my wicked courses now; what if I seeke him hereafter, and bumble my soule before him with fasting and prayer, and when I lye upon my death-bed, I send a ticket unto my Minister to pray for me, will all this doe me no good?

Answer. Surely no, (saith God, Jerem. 15. 1.) Though Moses and Samuel stood before me, yet my affections could not be toward this people: cast them out of my sight. Dost thou lye sick upon thy death-bed? were Samuel, Job, or Daniel the Minister of thy Parish, and thou shouldst send thy ticket unto them, desiring them to remember thee in their prayers; if Noab stood in the Pulpit, and Job and Daniel were here before the Lord to plead for thee, yet he would not hear thee.

But

But, suppose I humble my selfe by fasting and pray
et, will not God bear that.

No if thou neglect the day of grace. Jer. 14.
1 2. *When they fast, I will not heare them : and when
they offer oblations, I will not accept their cry : but I
will consume them by the sword, by famine, and by pe-
stilence.* You may set up your fastings, prayers,
and humiliations, you may lament and mourn,
and pine away your selves in your sins ; but it
is not all your prayers and fastings, it is not all
your lamentations and mourning, that will doe
you good, so long as the counsell of the Lord is
rejected. Because I called, and ye would not answer ;
therefore you shall call, but I will not bear : they
thought that the Lords eares would alwayes be
open, and that when thy called, the Lord would
have answered and that the day of grace would
ever remain ; but God saith, *I will not bear them :*
they would never have sought if they thought
the Lord would not hear them, but all their
seeking was in vain.

You will say at what time soever a sinner repenteth
be shall have mercy.

It is true, if thou repent from the bottome of thy
heart, but thou maiest come with many a degree
of repentance, and yet never repent whilest thou
livest : if thou repent from thy heart, and root
out thy sins, then God will put away thy sins ;
but thou maiest go on in repentance and calling
upon God, and performing many duties of Re-
ligion, and yet be hardned ; look how much Re-
ligion will stand with selfe-love, so much thou
maiest

Object:

Answer:

Object.

Answer.

mayest have after the day of grace is gone. Self-love may make a man flye to prayer, & run after Sermons, and go on in many holy duties, and give over many sin; look how far self-love may drive thee unto holy duties, so far thou maist go, and yet notwithstanding remaine hardned. O therefore let us not delay, nor put off the time of grace, nor let goe salvation while it may be had; then shall they call, but I will not answer: he doth not set down *when* this time is; it may be it is *now*, it may be not this seven yeers, it may be not till thy death.

Doctrinne
2.

Doctr. It may be, *this very day, even this very Sermon; this very houre may be thy day that thou art now in thy sinnes, that if thou repent not at this very one Sermon, thou neglectest eternall life for ever; lose the benefit of this Sermon at this time, and thou maiest lose eternall salvation, and never have it more. The thiefe that robd this day, how doth he know but this one robbery may bring him to the gallows? So the man that sins this day, how doth he know but that this very dayes work may bring him to hell? Dent. 32. 35. To God belongs vengeance: their feete shall slide in due time. Therefore if a man sin against him, he may stand to day, and to morrow, and many dayes; but when the due time comes, even the time which God hath set, then up goes his heels, he shall slide and break his neck: thy hour-glasse runs in heaven, and thou seest not *when* the sand comes to the bottome, but when tis out, then down thou goest to hell for ever.*

There

There was one resolved to kill *Julius Cesar* such a day; the night before, a friend sent him a letter to acquaint him with it: but being at supper, and buie, I will not look upon it now (saith he) to morrow is a new day. The next day when he should have read his letter, he was stabd; Whence this Proverb came in Greece. *To morrow is a new day.* God sends thee a letter and a message from heaven to day; hear his voyce to day, repent and come out of your sins, or for ever to hell; to day be converted and sanctified, or for ever be hardned. Dost thou refuse to *hearken to day*, and puttst it off untill to morrow? it may be to morrow may be a day of Gods wrath, and then thou maiest be hardned, seared, and bound over unto the great day of Gods vengeance: to morrow God may set the decree upon thy soul, that thou shalt never repent. Therefore if thou refuse *this day*, thou refusst all; for what knowest thou, but this very day may be thy day?

The reason is, because Gods patience is in his owne breast; and who can tell how long it will last? Hast thou *Momus* his glasse-window, to look into Gods secret counsell? hast thou a keyhole to look into Gods treasury; canst thou stand on tiptoe, to look over Gods shoulder, to look into Gods decree, to see how long his patience will last? It may be God hath suffered thee till this day, thou art guilty of ten thousand sins, & yet he is patient towards thee; God hath stayed thus long for thee, that hast sworne

Reason 1.

I know not how many oaths, God hath born thus long with thee that hast told I know not how many lyes, prophaned I know not how many Sabbaths contemned I know not how many ordinances, and slighted I know not how many judgements, yet Gods patience is in his owne brest, it is the long sufferance of God. Thou mayest say, I would fain have it to morrow, and this seven years, but alas, it is his long sufferance and not thine : and how dost thou know when he will conclude it ? it may be this day as well as to morrow. *Joel 2. 13. Rent your hearts, and not your garments (saith the Prophet) for the Lord he is gracious, and mercifull.* This word [for] hath a great deal of force in it : First, It is a description [for:] for he is a gracious and a mercifull God : therefore rent thy heart, and let thy soul burst within thee, that thou hast sinned against him : for he is a mercifull God, and it may be he will pardon all thy sins, and heal all thy rebellions committed against him.

Secondly, it is an upbraiding [for:] upbraiding thee for thy sins : rent thy heart therefore, why? he is a patient God; wilt thou go on in thy sins against such a patient God? and rebel against such a loving Father, that hath loved thee with so much compassion ? Rent thy heart, for he is patient.

Thirdly, it is a comforting and encouraging [for:] rent thy heart for there is encouragement for thee to repent, give over thy sins, and go to the throne of grace. For there is much
mercy

mercy to welcome thee, and great patience to bid thee come home, and abundance of grace to incourage thee; therefore rent thy heart and come home unto the Lord, for he is patient and long suffering.

Fourthly, it is a *forewarning* [for:] rent your hearts, for the Lord is gracious and mercifull, slow to anger, and of great kindenesse; yet his mercy lasteth, yet his patience endureth, yet he hath all his attributes, and yet he is pleased to manifest the same, still tending grace and mercy unto thee. O turn unto him, while these endure, or else thou shalt perish for ever.

Fifthly, it is a *threatning* [for:] now he is gracious, now he is mercifull, but his mercy will end, his patience will end, and then if thou hast not rent thy heart before, it will be too late then. Therefore as ever thou lovest thine owne soule, now rent thy heart and turn unto God.

It is Gods owne proclamation; *The Lord, the Lord, slow to anger, and of great mercie, forgiving iniquity and sin.* Yea what man soever it be, that humbles his soul before him, he shall finde grace and mercy with him; yea abundance of mercy, pardoning iniquity, transgression and sin; yea any thing: Let but a soul come prostrate before him, humbling his soul, he will pardon his sin. But as it followeth in the words; *He will by no meanes clear the guiltie*; if notwithstanding all Gods patience and mercy, thou goe on in thy sins, the Lord will never forgive thee, but will visit thy sinnes upon thee unto the third and

fourth generations, because thou hast withstood the day of grace. Beloved, men run on in their sins, as if an Angell from heaven should cry unto them and tell them, yet God will be good unto them, yet God will show them mercy, and forbear them. Beloved let your consciences answer, if you ever heard the Lord God say to any of you, thus long I will forbear you. No, Gods patience is in his owne breast, and therefore no man knowes how long it will last.

Reason 2.

A second reason is, because Gods patience giveth no marks or inklings of it, before it ends: commonly when God strikes a man with death, he giveth some signes and warnings of it before, as sicknesse, and pains, and gray hairs, and many sorrowes, &c. Now because thy life is in Gods hands, thou carest not for it, but venturest to go on in thy sins, hoping to have some warning, though thousands be cut off without it; but the day of grace may come to an end, and yet thou never have any inkling or warning of it beforehand: commonly when God strikes a man with death, he tels him of it before hand by aches and pains, as if the Lord should say, Now thou shalt dye, now will I take thee out of the world. But when the Lord taketh away the day of grace from a man, though the spirituall man may take some notice of it, yet there is no sensible apparition of it, but after the day of grace is set upon a man, he may be as strong and lusty as before, he may come to Church as well after as before, performe religious duties, and doe many good things

things, as well after as before; as Saul went on in duties of Religion, as well after Samuel had pronounced the Lords doome upon him; how many times was he offering Sacrifices unto the Lord after the Prophet told him, that he was a man rejected? how many good speeches came from him? as when Samuel met him, he salutes him with these words; Blessed be thou of the Lord, I pray thee turn againe with me; that I may worship the Lord. A man would have thought that Saul had been a good convert. No, no, before all this his judgement and doome was set upon him; God steals upon him and sayes nothing; he claps his plague upon their souls, and holds his peace.

Isaiah 42. 14. I have a long time held my peace, I have bene still, and refrained my selfe; now will I cry like a travelling woman, I will destroy and devour at once. The Lord shews here how he deals with men, they go on in their sins, but the Lord holds his peace; they provoke him every day, but the Lord refraines his anger: but now all at once his wrath breaketh forth upon them, Psal. 64. 7. God will shoot an arrow at them suddenly, their stroke shall be at once. The Lord suddenly shoots a swift arrow at thee; no sooner it is shot, but it enters into thy bowels. When the Lord comes upon a man; he comes suddenly; when he ends the day of grace upon him, he doth it suddenly. He ended the day of grace on the Scribes and Pharisees even in the very Sermon time, while Christ was preaching unto them, they were de-

livered up to hardnesse of heart : so many were delivered up to hardnesse of heart in the time of Hosea's prophecy, Hos. 4. 17. Ephraim is joyned to idols ; let him alone (saith God,) as if he should say, Sermon, let him alone ; Preacher, let him alone ; Spirit, let him alone ; Christ, let him alone ; Beloved, if we stand out against God, and reject the day of grace, the Lord may say. Word, let such a man alone, & never convert him ? Christ, let such a man alone, and never red em him ; Spirit, let such a man alone, and never sanctifie him ; Sacrament, let such a man alone, & never seal up any comforts unto him : a fearfull signe that men are come to this houre, do we not see that men come to the Word, and the Word lets them alone in their sins ? do not men come to the Sacrament, and the Sacrament leaves them still in their filthinesse ? men come unto good duties, but good duties let them alone, and do them no good : and this is the condition of many thousands in the world. Therefore oh think upon this you that have made a league with your sins, and an agreement with hell : here this delivered to you this day, that the day of grace may be ended, and God may come and clap his curse upon men, and never give them any inkling of it at all.

Reason 3.

A third reason is, because God reckons upon every houre, if God kept not a strict account of time, how many Sermons you have heard, how many mercies you have injoyed, how many crosses he hath warned you by : if God kept not
a true

true tale and account of every houres time; you might rub on many dayes, and moneths, and years, and spend much time in fulfilling of your lusts; but God keepeth a reckoning of these things, yea of every houre, and of every minute. *Acts 17. 30.* The times of ignorance God regarded not; but now he admonisheth all men to repent. Alas, when men live in their sins through blindenesse and ignorance, and know not God, the Lord takes no such strict notice of them, but lets them go on longer and longer; but when the Lord sends them his Word and Gospel, and affords them the meanes of grace, he doth the more strictly look upon them, and takes the more exact account of them; before they had the means of grace, the Lord winked at them, and did not so narrowly watch them: but looked over mens ignorance, (as the originall hath it) but now God sends his Word and Gospel, he admonisheth all men to repent, he winks at never an houre, but sets down how oft thou hast an exhortation from thy Minister, how often thou hast had warning by sicknesse and afflictions, how often thou hast had checks from thine owne conscience, how many admonitions thou hast had from thy friends, how many times thou hast had the sound of the Gospel to sound in thy eares to bring thee home unto God, *John 2. 7. 11.* This is the first beginning of miracles that Jesus did, *John, 4. 58.* This is the second miracle that Jesus did, saith the Text, God sets down, this is the first, this is the second time: This is the second Epistle I wrote to

you, saith Paul, Oh this is the third time I wrote unto you, 2. Cor. 13, that when I come I will not spare: so God sets it down in his catalogue, this is the first time that I have warned this man, this is the second time, this is the third time, that when I come I will not spare; the Lord accounts how long he hath sought unto thee, and intreated thee by his mercies, how long he hath allured thee by his word, how long he hath warned thee by his judgements, how oft he hath smote thy heart with fears, and thy conscience with terror. Now if for all this thou wilt not return, just is it with God to cast thee down to hell for ever.

Reason 4.

The fourth Reason and last: *it is a wonder that the day of grace is not ended already, and that thou are not now in hell.* When a thing in this kinde is looked for to be done, it is a wonder that it is not done: It is a wonderfull mercie of God unto this Kingdom that yet the day of grace is continued amongst us, in regard of our long fear and expectation of the contrary. For from the highest to the lowest we have highly revolted more & more, and provoked God to his very face. What contempt of Gods Word? what neglect of Gods Ordinances? what prophanation of Gods Sabbaths? what scoffing and deriding of Gods servants? how doth wickedness & profanesse, stand up in the highest room, climb up into the highest chambers? But as a whore condemned to die being with childe, is reprieved for a time, untill her childe be brought forth: so this Land

Land hath gone a whoring from God; yet so long as God hath some children to be brought forth, which are not yet come unto the birth, he lets his grace and Gospel continue untill these children be brought forth. Therefore now (beloved) if we stick at the birth and come not forth, a hundred to one but we shall miscarry.

When Christ comes first to the soule, he witnesseth grace and mercy to thee, if thou wilt repent and amend; yea he witnesseth forgiveness of sins, redemption and salvation, if thou wilt beleve; but if not, he will be a swift witness against thee, Malachi 3. 5. if thou continue and goest on in thy sins: *Agree with thine adversary, while thou art in the way quickly*, Matth. 5. 25. Now God is in the way with thee, Christ and his Spirit are in the way with thee; thou needest not now say, *who shall goe up to heaven and bring downe the Spirit to thee*; Christs Spirit is now knocking at thy heart, and now God offers his mercy to thee, now thou art in the way, now he calls unto thee to accept of his mercy, now hee commands thee to take Christ, now hear him calling to thy heart, now he tenders grace unto thee, imbrace it: now receive Christ and make up thy peace with him: remember the saying of the Apostle, 2 Corinth. 13. 5. *Examine your selves whether you be in the faith; prove your selves. Know you not your owne selves, how that Jesus Christ is in you, except you be reprobates?* As if the Apostle should say, I have been an Apostle to you this year and half, I have preached thus & thus long unto

unto you, I have wrote one Epistle to you to reforme those abuses that were among you, and now I write the second Epistle, to declare the whole will and counsell of God to you. Now cast up your reckoning, examine your selves, and make up your account: see if you have gained Christ. O, I have Christ, (saith one) I have Christ, (saith another.) I, but *prove it*, saith the Apostle, and try your selves; know ye not that by this time *Christ is in you*, or else you be reprobates? As if he should say, if yet Christ be not in you, and grace wrought in your hearts, if yet you lye festred in your sins, and go on in your wicked wayes, it is to be feared you are reprobates: either you or we are reprobates, you for not obeying, or wee for not delivering the truth of God unto you: *But I trust that ye shall know that we are not reprobates*; verse 6. God forbid that this word should be ever spoken unto any soule in this Congregation; but this let me say, is there any man here that goes on in his lusts, and in his carnall course of life, in pride, security, hardnesse of heart, and impenitencie, that hath not the soundnesse of grace? he hath a fearfull signe and brand of a reprobate, whose conscience is stifled: it is a fearfull signe, if he be not a reprobate before God, yet that he is one that is not approved, but for the present in a wretched & miserable condition. Now is the time of grace wherein God hath spoken to your soul, remember that vengeance that is coming towards you if it be rejected; now the Lords sayings

lings are ready ; his Oxen, and Sheep are slain,
and laid upon the board ; Christ is sacrificed,
and his blood is shed, and the grace of the Lord
Jesus Christ is tendred to you ; you that have
grace, get more grace ; you that have no grace,
get grace and Christ, and take heed of neglecting
any opportunity of grace, for that may come un-
to thee in one hour, that will never come again.

King is ready: the Oxen, and Sheep will be
 and laid upon the board: Christ is sacrificed,
 and his blood is shed, and the grace of the Lord
 let Christ is ready to you: you that have
 in him receive more grace: you that have no grace,
 turn toward Christ, and take heed of neglecting
 the bounty of grace, for that they come un-
 der the blood of the Lord, will never come again.

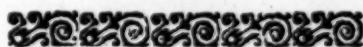
VAIN
THOUGHTS
ARRAIGNED
At the Barre of Gods
JVSTICE.

SET FORTH

In a SERMON preached, at
Linton in Kent.

By that Reverend and faithfull Mi-
nister of Gods Word,

WILLIAM FENNER, B. D.
Sometimes Fellow of *Pembroke Hall*
in *Cambridge*, and late Pastor
of *Rochford in Essex.*



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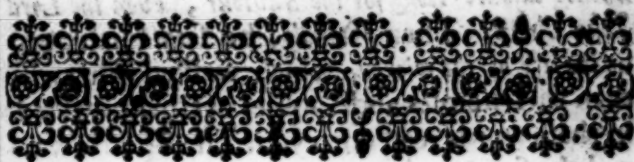
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A SERMON OF

Mr. WILLIAM FENNER'S

Preached at Lin'ou, Septem. 9. 1629.

PHIL. 3. 18, 19.

For, many walk, of whom I have told you often, and now tell you weeping, that they are the enemies of the Crosse of Christ, whose end is destruction, whose belly is their God, whose glory is their shame, and who minde earthly things.



THE Apostle in the closure of this Chapter, setteth out unto us a two fold kind of life: First, the life of the godly, and that 1. by way of Exhortation, verse 17. Brethren, be followers together of me, and mark them which walk so as you have us for an example: 2. By way of declarati-
H on;

on, verse 20. But our conversation is in heaven, whence also we looke for the Saviour, even the Lord Jesus Christ. Then secondly, he sets forth unto us the life of the wicked, which walked otherwise than the Disciples and Apostles of Christ walked, in these words read unto you. The Apostle warned those wicked men again and again, but they would not take warning, neither did they think themselves so bad as he made them, and therefore they thought they should speed well enough; he preached to them in the Pulpit, and wrote unto them, though he were six hundred miles & more distant from them (and that weeping too) that they were enemies to the Crosse of Christ: whose end is destruction, whose God is their belly, who minde earthly things.

Thes words may be construed two wayes; either as being meant, 1. Of severall wicked men, as first of Heterodox walkers, such as walk contrary to the Apostles: or, 2. Of wicked persecutors of the Gospell, enemies to the Crosse of Christ: 3. Of Drunkards and hypocrites, whose God is their belly: 4. Of Ambitious and proud persons, whose glory is their shame: and 5. Of covetous and carnall minded men, who minde earthly things: or as Chrysostom expounds the words (and so it seemes is the meaning of them) to be meant of one sort of men, who minde earthly things, they are such as walk otherwise than the Apostle walked. Who are they that minde earthly things? they are enemies of the Crosse of Christ: Who are they that minde earthly things: Whose hearts and

and affections run more after the things of this life, than after the crosse of Christ; Their God is their belly. Who are they that minde earthly things, and think onely how to increase their living, and enlarge their estate, and make them sure unto themselves? their glory is their shame. Who are they that minde earthly things? that give their hearts (the flower of man) and their affections (the flower of their souls) unto the world, and unto the base things of the world, still they are they that minde earthly things, which set either their loving thoughts, or their raking and caring thoughts, or their fretting and vexing thoughts; or their eager, covetous and vaine thoughts on earthly things, they are they that walk otherwise than the Apostles of Christ walked; These are those that are enemies to the crosse of Christ, whose God is their belly, whose glory is their shame, who minde earthly things, whose end is destruction.

Hence then will we observe this point.

That those whose mindes and hearts run habitually on earth and earthly things, their end must needs be destruction.

Doctrins

Jeremiab 6. 19. Hear O earth (saith God) behold I will bring evill upon this people, even the fruit of their thoughts, because they have not hearkned unto me; but rejected my Law. Wherein we may see three things, 1. That the curse of God is the desert of cursed, evil & vain thoughts: 2. That the plague and curse of God is the event of evill and vaine thoughts; evill thoughts do not onely deserve

Gods plagues, but also bring them: 3. Here is notice given to all the world; *Hear, O earth:* as if he had said, here is a reckoning that you little dream of, I will bring a plague upon you not onely for your idolatry, for your whoredome and fornication, but even for your vaine thoughts, *Prov. 24. 9. The thoughts of the wicked are sinne;* the Lord doth not onely condemne the actions and courses of wicked men, but sets his curse upon their very thoughts. Sin is of an homogeneous nature, of which every part of a thing is the whole; every piere of stone is stone, for it hath the nature of the whole: even so it is with sin, the least part of sin, the least thought of sin, the least shiver of sin, is sin, and abominable before God.

Reason 1.

The reasons why those, whose hearts and thoughts run habitually on earth and earthly things, must needs end in destruction, are, 1. *That mans end must needs end in destruction, that never repents:* Now, so long as a mans thoughts run usually and habitually on the things of the world, that man never repents; repentance not onely cleanseth the outside of man, but the inside also, even the heart; repentance goeth as farre as the Law of God goeth; where the word of God begins, there repentance must needs begin: now the word of God begins and striks at the heart, as saith the Apostle, *The Word of God is sharp and powerfull, sharper than any two-edged sword, piercing to the dividing asunder of the soule and spirit, the joynts and marrow, and is a discerner* of

of the thoughts of the heart, Heb. 4. 12. Now then if the word of God strike, at the thoughts of the heart, then repentance must go: and teach so farre to reforme and amend the things of the heart, or else he never repents. Let a man sweep his house never so much, yet it is not clean so long as there remaines one Cob-web in it: so if thy heart be swept from drunkenness, whoring and swearing, and yet if the old Cob-web of vain thoughts remaine in any corner of thy heart, not washed out, nor swept down, thou hast not as yet repented: *Ob Jerusalem* (saith God by his Prophet) *wash thy heart from wickedness, that thou mayest be saved: how long shall thy vaine thoughts lodge within thee?* Jer. 4. 14. Mark, how the Lord *inforceth* his exhortation: see how he backs his counsell [*that thou mayest be saved:*] as if he had said, thou canst not be saved, unless thou wash thy heart from vaine thoughts: *how long shall thy vaine thoughts lodge within thee?* He doth not say, why doe vaine thoughts come into thee? for they will come into the best and most holy heart; but how long shall they lodge within thee? If vaine thoughts do lodge in man, and take up their nest in his heart, if a man let his thoughts dwell upon vain things, & he give way unto them, & use them as his market, trade and recreations, he cannot be saved; it is an *emphaticall* kinde of speech: as if the Lord should say, *O Jerusalem*, thou never considerest this, and thus he doth as it were pittie and compassionate them in their blindness and ignorance and

horrible besottedness, that think that thought is free. Beloved, when the Lord comes to reckon with the world, he will not onely reckon with them for their pounds and shillings, for their hundreds and thousands of sins; for their murders, whoredomes, blasphemies, &c. but he will call them to account for their least sins, the pence and farthing finnes, even their very thoughts: agree with thine adversary quickly, while thou art in the way, lest he deliver thee up to the Tylor, and thou be cast into prison: thou shalt not come out untill thou hast paid the utmost farthing; thou must deliver up thy farthing as well as thy pound finnes, or else thou never agreeest with thine adversary. When the Lord by his prophet calls upon his people, exhorting them to repentance, he willeth and exhorteth them to change their thoughts, Esay 55. 7. Repentance is the change of the thoughts, according to the English Proverb, (I have changed my thoughts :) Look unto thy feet when thou goest into the house of God, Eccles. 5. 1, Thou canst never go to the House of God without thy feet: the thoughts and affections of the heart, are the feet of the soul; and thou canst never go to God without them; and therefore if thy heart and affections run habitually on earthly things, thou didst never repent, and so thine end is damnation.

Reason 2.

The second reason is, that mans end must needes be destruction that hath no Christ in the world: now so long as thy thoughts run habitually on earthly things, thou hast no Christ. It is not enough

nough for a man to hang on Christ, for many a man doth so, and yet is cut off from Christ, and perisheth for ever : thou must not onely hang upon Christ, but thou must also *get into* Christ. As in the old world, when the deluge came, and the waters increased so greatly, that the mountaines and high hills were covered with them, and the people could not save themselves by getting unto the tops of the mountains, no question but many seeing the *Ark* swim above the water, did climb up and hang upon the sides of the *Ark*, thinking to save themselves, yet *none* of them were saved, but those that were gotten *into* the *Ark* : so, many a man will catch hold of Christ, but his hold will be gone, and he perish for ever, unlesse he *get into* Christ. Now a man can never *get into* Christ, unlesse his heart be purged from vain thoughts : For Christ when he entreth into a man, cleanseth his heart from vain thoughts, 2. *Cor.* 10. 5. If Christ once come into the heart, he will set up his throne there : he will hold his Scepter of Righteousnesse in it : when Christ cometh, see what a work hee will make in the heart, he will not suffer a proud thought to remain there to upbraid him : he will not suffer ever a sinfull lust to stand up to upbraid him ; but he will *cast down every imagination, and alhigh things that exalt themselves, and he wil bring every thought into subjection unto himselfe.* Therefore if thy thoughts run after the lusts of thy owne heart, thou hast no Christ in thee ; for Christ (*beloved*) will never dwell in a foule house : I

know there is no wheat without some darnell, no gold without some drosse, no wine without some lees; so there is no man but hath some sin; no man so clean, but hath some defilements of sinne upon him; yet if a man have not his cleansing grace of Christ in him, cleansing the heart from vain things, there is no Christ in him: for Christ will never dwell in a foul heart. Now beloved the very vain thoughts of a man defile him: as Christ saith, *Matth. 7. 21. 22. 23.* *Out of the heart proceedeth evill thoughts, and they are they that defile a man.* All these, not onely murder, and adulteries, and uncleanneses, and all other abominable sins, which mens consciences startle at, but evill thoughts defile a man: Assure thy selfe that so long as the league of these evill thoughts is not broken, thou hast no Christ as yet, within thee. Hence is that exhortation of the Apostle, *Colos. 3. 12.* *If you be risen with Christ, then seeke those things which are above.*

Brethren you must remember that there be two kinds of exhortations, in Scripture: the one, if a man doe them, blessed and happie is he: the other, if he doe them not, yet he may finde mercie; it will be a greife and a sorrow to him, but it followes not that he shall miscarry. But there are exhortations that tie to obedience, that must be obeyed: or else there is no salvation, as this exhortation of the Apostle; it is not left to our choyce to do, or not to do, but if a man be risen with Christ he must doe it: he must seek the things that are above: that man, then, that hath his thoughts

thoughts run habitually on the world, that man hath no Christ in him, and therefore his end must needs be destruction.

Thirdly, that mans end must needs be destruction that loves not God; now so long as thy thoughts run habitually on the things of the world, thou hast no true love of God in thee. For thus runs the Commandment of love, Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy might. Matth. 22. 37. It is as if Christ should have said, thou shalt love God, with all thy heart, and with all thy heart, and with all thy heart: for the soul, minde, and heart are all one, that no man might dare to keep any part of their heart from God. Every one will say, I love God with all my heart, I go to Church and serve God with all my heart: I hear the Word, and pray with all my heart: I receive the Sacraments with all my heart: Dost thou so? and yet let thy thoughts run upon the world? dost thou pray, and yet let vaine thoughts lodge within thee? dost thou hear the Word, receive the Sacraments, and yet lettest vain thoughts distract thee? Dost thou walk in thy calling, and yet lettest vain thoughts steal away thy heart, and yet sayest thou, I love God with all my heart, when thou takest away thy heart from God? How dost thou think thy thoughts? with thy heels, or with thy heart? Surely thou sayest, with my heart: Why then if thou lovest God with all thy heart, thou must give thy thoughts unto God; God that calls for thy heart, calls for all the heart: now the

Reason 3.

the heart is nothing but all a mans heart; all the affections and desires, all turnings & windings, all thoughts that are in the heart do but make up the heart: and therefore when God calls for thy heart, he calls for all the powres and faculties of the soul. And therefore the prophet David would blesse God *with his soul and all that was within him.* Psal. 103. So thou must give thy thoughts, and all that is within thee to God, or else thou givest God nothing; therefore that mans end must needs be destruction that loves not God.

Fourthly, *that mans end must needs be destruction, that never gives over his sinne:* and so long as thy thoughts run after the world, thou canst never forsake sin: thou mayest resolve & think on the contrary, yet so long as thy thoughts run habitually on the things of the world, thou dost not forsake sin. Wicked and carnall men may have the eyes of their consciences opened, and their hearts awakened, whereby they may see their sinnes, and the hellish evill and danger of them: whereupon they may resolve and purpose to forsake them, and then they will make a covenant with God that they will not do thus and thus; I have been touchy and cholericke, but I will be so no more; I have been a prophane swearer and blasphemers of the name of God, but I will be so no more; I have been a drunkard, and an unclean person, but Lord thou shalt see a reformation in me. Nay it may be he will tell his Minister of it, and his father and his mother, his

his wife, his children, and all his friends too of it: but when he comes to his cold bloud again, and these cold graces which fluttered so, come to be cold in him, so that his heart comes to it self again, then vain thoughts rest in his heart, and he returns to his old sins again, as the dog to his vomit, and the sow being washed, to the wallowing in the mire.

The Apostle excellently describes a man that can never depart from his sins: *They have eyes full of adultery, which cannot cease to sin*: 2. Pet. 2. 14. where the Apostle speaks not only of that adulterie which is a breach of the seventh Commandment; but of such an adultery which is a perfect breach of every Commandment, when the heart runneth a whoring after every sin and vanity: when the eye of the soul is full of adultery, the heart cannot cease to sin; when the eye cannot see an object of gain or profit, but the minde is presently engaged & runs after it, when it cannot see an object of delight and pleasure, but it is straightway caught by it: when he cannot see any wrong or injury done unto him, but presently he is inflamed with revenge, and his heart runs after it: I say that if thy eye be thus full of adultery that thou canst not see the occasions and hints of sin, but presently thou art insnared, & thy soul is taken by it; thou art the man that canst not cease to sin: therefore untill thou turne the eye of thy soule, which is the thoughts and affections of thy heart, another way, thou wilt never cease to sin. For wherefo-
ever

ever thou lookest, thou wilt be insnared, so long as thy thoughts are evill and vicious; either upon pride or covetousnesse or ambition, or envy, or delights; thy soul will look asquint on God: and untill these vain thoughts of thine be crucified, thou wilt only look upon the satisfying of these vain lusts of thine.

Prov. 3. 6. In all thy wayes acknowledge God, and he shall direct thy paths. In all thy wayes think on God, or else thou mayest go to many duties in Religion, but never be direct in thy going; thou mayest pray a thousand times, but never be established in thy prayer: thou mayest go from Lecture to Lecture, & yet never be established in thy service: thou mayest go about many things and never be established in any thing, unlesse God be in all thy thoughts: a man may go on in a course of Religion, but it is at hap-hazard, he is inconstant, and unsteady, in his course, unlesse in his heart he think upon God; and therefore his end must needs be destruction.

Use 1. This then many serve, first, for *humiliation* to the godly: secondly, for matter of *condemnation* to the wicked.

First, for *humiliation*; are vain thoughts thus damnable, that when they beare sway in the heart, they make that mans end to be destruction? How then ought this to fill the faces of them that have the Spirit of Christ, with shame and confusion, & to make them in a holy manner to be confounded in themselves, and to think of the emptinesse, naughtinesse, and vanities

ties of their hearts? Beloved, thou canst not go to prayers, but abundance of vain thoughts will be about thee, like wasps to assault thee; thou canst not go to the Word, but these vaine thoughts will be a humming in thy eares; thou canst not go about the works of thy calling, but vain thoughts will haunt thee, & creep into thy meditations, and take away the main burthen of the work all the day long. Beloved, this should make a godly man ashamed, and confounded in himself, in the consideration hereof. The Prophet *David* was so confounded and ashamed here at, that had not God poured in mercy and comfort into his soul, he had been distracted, & should have despaired, considering the company of vain thoughts that lodged within him, *Psal.* 94. 19. where he shewes what abundance of distracting thoughts he had; that if God had not sustained him with comfort after comfort, he had even been overwhelmed in despair by them.

Augustine saith, a mans thoughts are not in his own power: the heart of man is like tinder; and if the Devill cast a spark into it, thou canst not binder it from taking fire; but thou mayest hinder it from burning further. A ship may have leakes in her, and thou canst not hinder the coming in of water into her: but by thy pumping and industry thou mayest save her from drowning in the water; even so evil thoughts, though they be rooted out, yet they will come in again; a mans heart is like to the fig-tree that grew out of the stone wall, which *Epiphanius* speaketh

speakeſh of; the branches were lopt off, and it grew again; the boughs were lopt off, and it grew again; they cut down the body of it, yet it grew again: they pluckt up the roots of it, yet it grew again: till at laſt the ſtone wall & all was ſain to be pulled down: Even ſo it is with vain thoughts in the heart; a man may lop them off by godly ſorrow; he may cut them downe, and root them up by mortification, and yet they will be ſprouting up, and riſing up again; till the whole body of ſin be pulled down, and deſtroyed in a man. Gregory ſpeaks of them, and ſaith, man may pluck them up, but yet not ſo, but that they will riſe again.

The conſideration hereof ſhould humble us, & make us low in our owne eyes: Oh then think with thy ſelfe and ſay, Oh that my thoughts ſhould be ſo baſe, earthly and vain! what, have I not a God, a Chriſt, a heaven to think upon? have I not excellent Commandments of my God, and thouſands of ſweet and precious promiſes in Scripture to think upon? and muſt I be thinking on every bable? of every ſtraw, not worth the thinking on? Take the Apoſtles exhortation, *Whatſoever things be true, whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things are of good report: if there be any vertue, if there be any praiſe, think on theſe things*: Phil, 4. 8. What, are there ſo many vertuous things; ſo many holy & pure things; ſo many admirable and glorious things; ſo many heavenly graces, and divine promiſes; ſo

so many blessed passages of holy Writ to take up my minde? & shall I spend my thoughts and time upon such vaine and cursed things as will yeeld me no profit? this should astonish the hearts of Gods people, and greatly humble their souls.

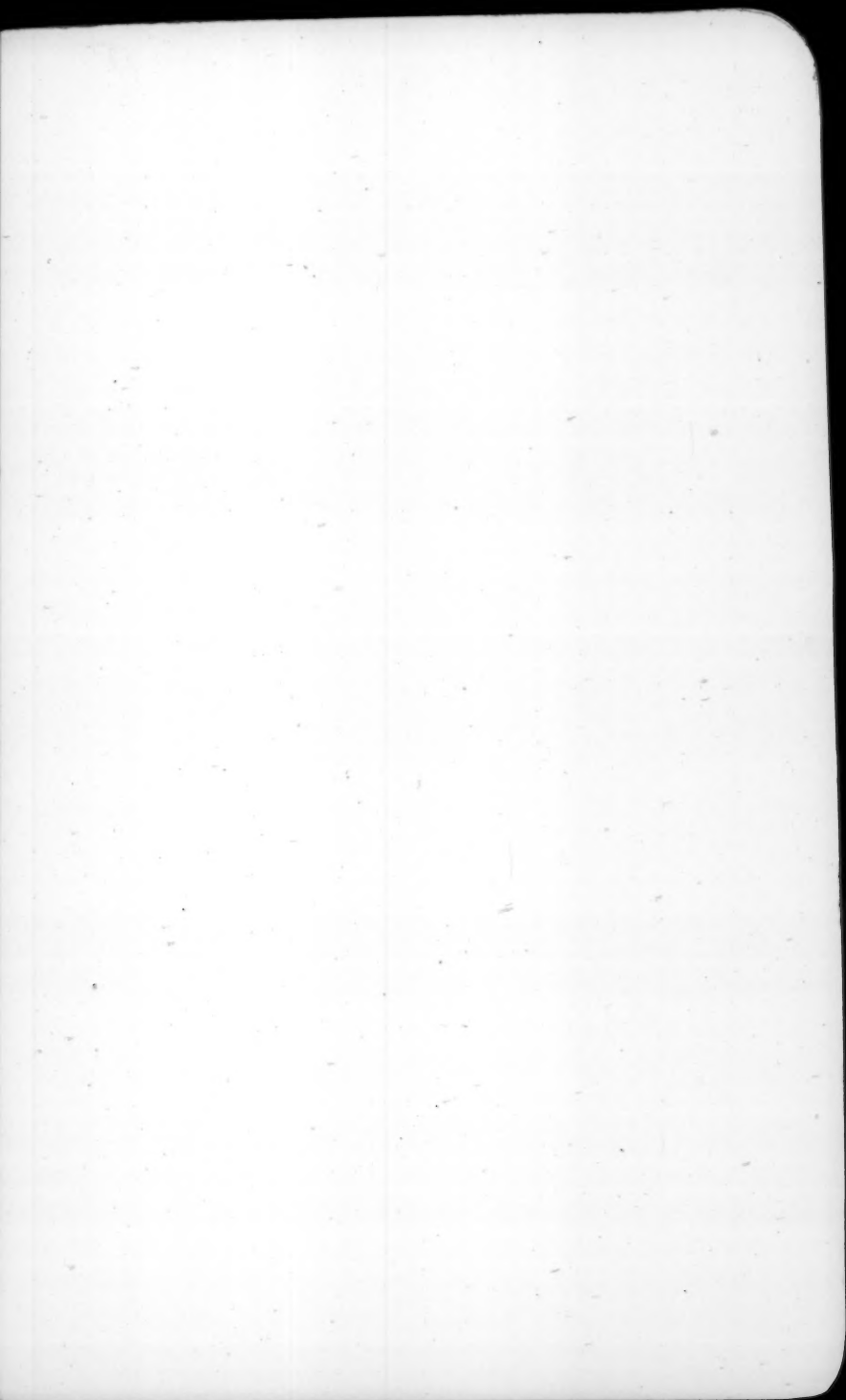
The second use may serve for matter of condemnation unto the wicked: let this doctrine strike terrour into the hearts of those men, that suffer their hearts to be taken up with vaine thoughts: as Peter said unto Simon Magus, so let me say unto them, Repent of this thy wickednesse, and pray unto God (verse 8.) that if it be possible, the thoughts of thy heart may be forgiven thee. The Apostle doth not onely wish him to repent of his simony and bribery, but also of the least vain thoughts of his heart: pray unto God, if perhaps the very thoughts of thy heart may be forgiven thee: for, beloved, the very least vain thoughts that thou thinkest, without repentance are unpardonable: there is an impossibility of remission of vain and idle thoughts without true repentance.

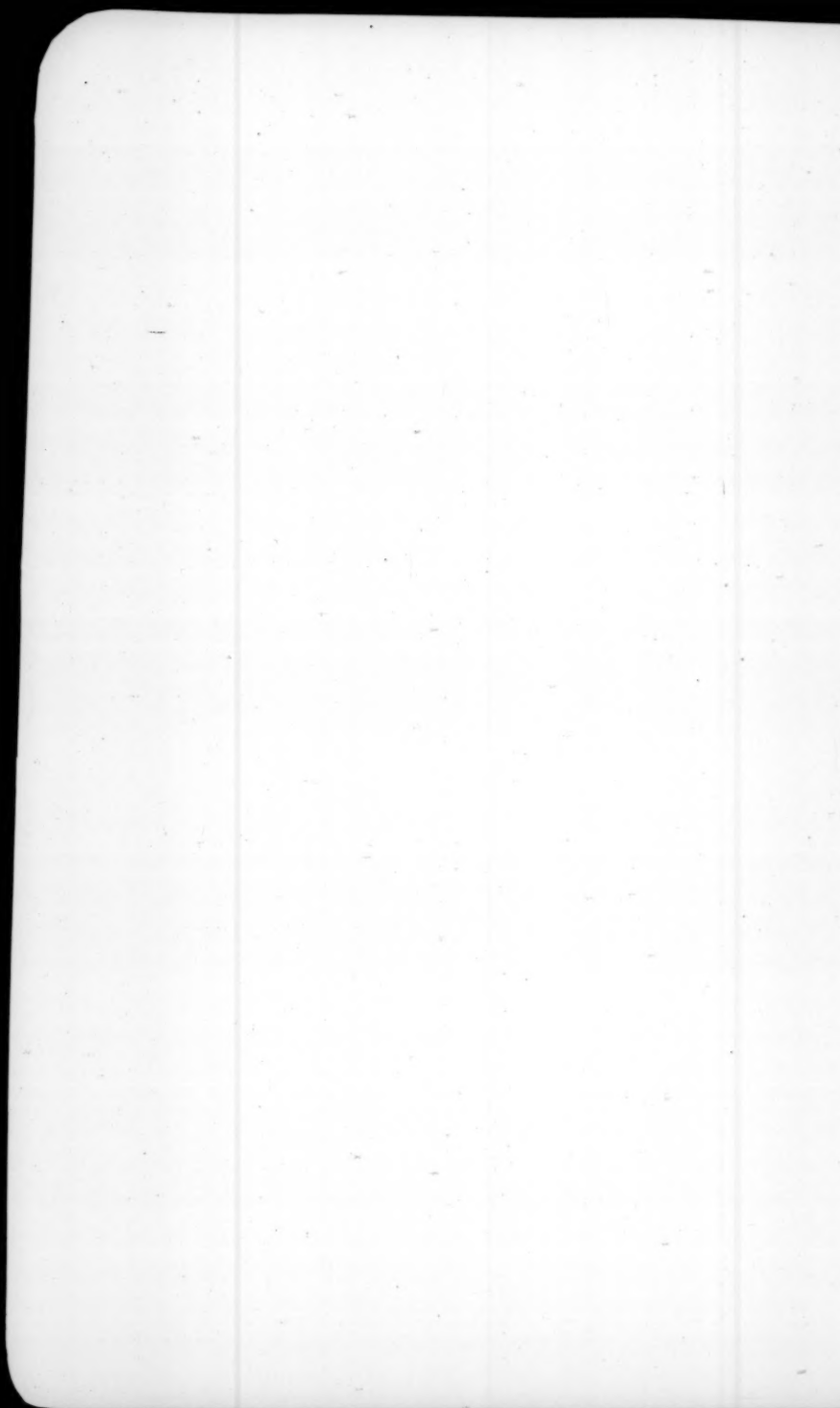
Oh what fearfull news is this to the world of men that lay not this to heart! Beloved, may we not run into the eares & hearts of all earthly men with this point, whose mindes & thoughts are earthly? Is it so that he whose thoughts run habitually on the world, his end is destruction? Then they that make no conscience what their thoughts are, what their imaginations are, what they think of as they goe up and down, how can such

such escape the vengeance of hell? Tell me then what thy thoughts are; are they not of thy hawks & hounds, of thy cattell and grounds, of thy gardens and orchards, rather than of Christ? When thou walkest in the streets, whereon run thy thoughts, but on thy pleasures, and profits, and earthly delights? yea of every vanity, and every delight canst thou think, rather than of God and his Commandments. Thou comest to Church, thou prayest, and hearest the Word of God; but do not vain thoughts come along with thee? thou goest home again; but do not vaine thoughts haunt and dog thee?

It is the brand of a wicked man, *not to have God in all his thoughts*, Psal. 4. 10. when goods and cattell, plough and cart, pleasures and outward contentments are in his mind & thoughts; when ruffs and cuffs, houses and dishes, tables and faire hangings, or any thing but God can take up their thoughts; they can have thoughts of every thing, but of God they can think none; this is the brand of a wicked man, that he hath no bloud of a Christian in him.

It is a true description of a Pagan and Infidel, that hath no knowlege of Christ, *to be vain in his imaginations*: Rom. 1. 21. *When they knew God, they glorified him not as God, but became vaine in their imaginations: vaine in their disputes, vaine in their reasonings, vaine in their thoughts, in their carriages and disputations; so then though thou knowest God, and hast things enough in thy minde, that couince thee that*
about
this





this God is to be worshipped; and understandest the worship of God, and the commandments of Christ: yet if thou glorifiest him not as God, giving thy heart & affections to him but art vain in thy imaginations, thou dishonourest God. Hear what God saith unto such, *All the day long have I stretched out my hand unto a rebellious and gain-saying people, which walke in a way that is not good, but after their owne thoughts, a people that provoke me continually to my face, Isa. 65. 2, 3.* As if God had said, I sent Prophet after Prophet, Minister, after Minister, to instruct them in the knowledge of my wayes, I laboured to convert them, and to bring them home unto my self, and to work better thoughts in them; but still they are a people that walke after their owne thoughts, that provoke me continually unto my face. There is never a thought of thine, but it is in the very face of God, both thought and imagined.

But some man may say, I think of God and of Christ, of faith and repentance, and of calling on God, of mending of this and that course; I think of death, and of my last account and every foot I have holy thoughts in my minde.

But beloved give me leave, I pray you, to speak something unto you, which, it may be, may stick by you while you live: I will propound these foure things and distinctions unto you, which I will use.

First, *What? doest thou thinke of God and of heaven? then tell me whether thy thoughts be Injected thoughts into thy heart, or thoughts raised*

raised by thy heart; for there is a great deale of difference betweene thoughts *injected* and thoughts *raised*: God casts good thoughts into a godly mans heart, which being fit soyl, it fructifies, and brings forth fruit. Again, God casts good thoughts into a wicked mans heart, but because his heart is not sanctified, and therefore no fit soyl to harbour in, they dye & vanish: God casts in, & they cast out: God casts in again, and they cast out again: therefore if thou hast good thoughts, examine and try whether they be thoughts raised from the heart or no; see whether thy heart be a *renewed* heart, a sanctified, an holy heart, fit to bring forth good thoughts every day. Beloved, a wicked man may have a thousand good thoughts, and yet go to hell in the midst of them all. God cast a good thought into the heart of the King of *Assiria* to go against *Judah* and *Jerusalem* to punish his people for their sins, and to avenge himself on them for the breach of his Covenant: but what saith the text? *Howbeit he thought not so.* Isa. 10. No, his only ayme was how to get honour, how to enrich, to enlarge his territories, and to bring down the Nations under him, and to make his name and fame to be spread, and declared through all the world. So God casts many good thoughts into many a wicked mans heart to repent, and to leave his drunkenness, his pride, his swearing and whoring, to be holy and religious: howbeit he thinks not so, but he thinks how to eate and drink, how to be proud and haughty; how to be

be rich and great in the world; how to be vain and licentious, yea his thoughts are vile and vain all the day long.

Oh that men were wise, truly to understand this! the want whereof is the cause why many thousands go to hell and are damned for ever. I will make it plain to you; a wicked man reasons thus with himself; I confesse, and it is true, I sinne every day against God, and sometimes drink a pot with my friend, though sometimes I let fall an oath, and am overtaken with my infirmities, yet I thank God, he hath sanctified my heart; for I think of God and of Christ, and I oft call upon his name, and let my thoughts run on good things; God and heaven are many times in my minde, and I am sorry when I doe amisse, and the Lord hath blest me with a large portion of outward things. Besides I see these and these signes of grace in me, and therefore I think my case to be happy. And thus securely they live, and so they go on, and so they die, and so go to hell and perish for ever and ever. Here is the misery of it, many think of God, and of Christ, of death and of their last account, of heaven, of hell, of faith, and repentance, of leaving sinne, of crucifying their lusts, and practising of holinesse. Now men think that their thinking of these things, is a part of their discharge, when indeed they are Additions to, and peices of their talents, which increase their judgements. God casts in a thought of repentance, holinesse, of the remembrance of death, and last account:

Dost thou finde thy heart never the better, & holier by them? Then know it is only Gods haunting of thy heart, and Gods calling upon thee, and Gods inviting thee unto repentance, to leave thy finnes, to come out of thy deadnesse and formallity, to prepare for thy death & judgement; & therefore I say, if thy heart now think not so, if thy heart do not repent, beleeve, and grow more zealous, and thou art not drawn the nearer to God, I say then, that the more of these good thoughts that thou hast had, the greater thy doome will be: if thou hast had ten thousands of them, if thy have beene onely Gods haunting of thy heart, think thou then now of grace, of God, of thy poor soul, which is not bettered by them, nor made holy, then know they are peeces of thy talent, and it doth make thy torments in hell the greater.

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Secondly, thou hast good thoughts but the question is, whether they be fleeting or abiding thoughts: Many think of God, of grace, of heaven, of the word of God; and when they heare a Sermon, they will thinke of God, but these thoughts, though they come into their mindes, yet they go away presently, they are in and out at an instant, in a trice, they passe away and are gone. Beloved, there are two kindes of vaine thoughts; 1. vaine, because the substance and matter of them is vaine, and so all worldly thoughts are vaine: 2. or else for their want of durance and lasting: and so are all thoughts of heaven, of God, & grace, and of Christ, if they vanish away, they

they are all vain thoughts, though they seem otherwise. Hear what God saith, Gen. 6. 5. God saw that the wickednesse of man was great upon the earth, and all the imaginations of the thoughts of his heart were only evil continually: [all the imaginations] great is the emphasis of of this word [all] all the thoughts: yea all universally, are only evil continually.

But you will say unto me, Doth not a wicked man think that there is a God: why, that is a good thought; doth not he think that this God is to be observed and worshipped? why, this is a good thought; doth he not think that sin is to be forsaken? that is a good thought; doth he not think of heaven, and of Christ? how then are their thoughts only evil and that continually?

I answer, because all the thoughts of a wicked mans heart are vaine: that is, vanishing thoughts, not vaine for the matter, which sometimes may be good and holy, but vaine because they soone vanish away; thoughts that come and tarry not, that leave no impression in their hearts behinde them, these are all vaine thoughts, according to that of the Apostle, The Lord knoweth the thoughts of the wise that they are vaine: 1. Cor. 3. 20. Beloved in a godly mans heart, when a good thought comes, it abides and dwels a good while in him; and when it goes away it leaves a good impression behinde it; it leaves a sweet smell and saviour in the heart after it is gone, It's made more holy, and sanctified by it. When a good thought comes into a godly mans heart,

it leaves the print of it behinde: when a wicked man hath a good thought, he roseth it up and downe; and suffers it not to stay, but presently puts it away: let a thought of the world come in, and he can give it entertainment for seven dayes, yea for seven years, yea all his life he sets his heart as a wide gate open to receive them, and to entertain them; but if a thought of God, or of repentance, of holiness and salvation come into his minde, he is eyed out with it, and it soon vanissheth away; therefore so long as thy thoughts are thus vain, though for the matter good, if thou hast never so many of them, yet if they abide not, but thou thankest and unthinkest them again; if they come and give thy soule a jog, and so away; the more I say thou hast of them, though thou hast many millions, the greater will be thy doom: at the last day.

3.

Thirdly, Thou thinkest of God; but the question is, whether thy good thoughts be studied, or accidentall thoughts. a wicked man that runs gadding in his thoughts here and there, over the whole world upon this and that, and I know not what in the middle of a lottery of thoughts he cannot chuse but stumble upon some good: he thinkes on God, he thinks on Christ, he thinks on heaven; but it is by the by gone; these thoughts of his are not naturall; but if he think of the world, of his pleasures, of his outward delights and contentments, these thoughts arise naturally out of his heart, they are his owne. Now it may be a thought of God comes by the way; But

a godly man not onely thinks of God, but he studies how to think of God: It is his continuall endeavour to bring his minde to be fixed upon God; it is his whole care to have good thoughts to dwell habitually in him. There is an excellent phraſe used to ſet it forth, Malae. 3. 16. They that feared the Lord ſpeake one unto another, and the Lord hearkned and heard it, and a booke of remembrance was written before him of all them that feared the Lord, and thought upon his Name. Where I pray you to mark, that thinking upon Gods name, and the feare of God are joynd together: for thinking on God, comes from the fear of God; a godly man thinks upon God and fears him; he thinks that God is alwayes with him in every place, and he trembles before him: he thinks God beholds all his thoughts and affections, and he trembles at him: he thinks as he walks up and down in his way, as he is imployed in his calling, as he is performing of any duty of Religion, that Gods eye is upon him and beholds him: and therefore he fears to offend and diſpleaſe him. A wicked man will ſweare and blaſpheme the name of God, and by and by it may be he will cry God mercy, and ſo he thinks of God. The man breaks out it may be into wrath and malice, fury and paſſion; and then it may be a thought will come into his minde to cry God mercy for it, and thus he thinks of God: The man is careleſſe, earthly, dead, and luke-warme in the performance of good duties; and becauſe his conſcience tels him

It is not good, he will ask God forgivenesse : he will be proud, vain and rotten in his speeches, and then it may be a thought will come into his minde to ask God forgivenesse, and so he thinks of God; he will think of the world, of his pleasures, profits, and of his lusts and sins, and then it may be a good thought will come into his minde, and then it may be he will think a little of God too. Beloved, this is carnall & devillish thinking of God; thy thoughts then of God must be joyned with the fear of God.

Fourthly and lastly, *thou thinkest of God*, but the question is, whether thy thoughts of him be profitable or unprofitable thoughts : a godly man thinks of repentance, and repentes upon it: hee thinks of calling of God more faithfully and fervently then he did before : and he accomplishes his thoughts : for he goes about it, and his heart is the better for it : Thus it was with David when he said, *I thought on my wayes, and turned my feet unto thy testimonies*, Psalme 119. 59. *I thought on my wayes* (there was his good thoughts) and *turned my feet into thy testimonies*, (there was the profit of his good thoughts.) But on the contrary thou thinkest on God, but God hath never the more service of thee : thou thinkest of leaving of thy good fellowship, and merry companions ; but for all thy thought, thou retainest them still : thou thinkest to give over all thy deadnesse and luke-warmnesse, and so get more zeale and fervencie : yet day after day, and year after year, thy heart is as dead, vain and

and secure as before, as ever before. Examine thy selfe and see, thou hast good thoughts (thou saist) but where is the profit of them? thou thinkest of leaving thy wrath, and of bridling thy filthy passions: but art thou enabled by thy thoughts to put up an injury the better? It may be thou thinkest of death; but is thy life the more *holy* and *sanctified* by it? Thou thinkest of Christ and his blood, but is thy heart purged by it? Oh the wretched misery of the most men in the world, because of the unprofitablenesse of their thoughts! they have many good thoughts, but they want the profitable use of them, they get no good by them.

There is an excellent description of the thoughts of wicked men (though it be Apocrypha,) *The heart of the foolish is like a Cart wheele, and his thoughts like the rowling Axletree.* As the Cart wheele goes round all the day, and yet remains on the Axletree; so is it with wicked men, their thoughts wheele and wheel them up and down a thousand thousand times, their thoughts run upon this thing, and then upon another thing, and so they rowle up and down continually, yet their heart is at the same passe it was still; an *earthly* heart it was, & so it is still, a *prophane* heart it was, and so it is still; a *carnall* proud heart it was, and so it remains still; But let these know, that the time hastens wherein God will judge them even for their very thoughts.

Where are they then that say *thought is free*? It is true indeed, it is free from mens knowledge, and

and from mens Courts but not from Gods; they are not free from Gods all-seeing eye, and knowledge. *Thou hast eyed me and known me* (saith the Prophet) *thou understandest my thoughts as farre off,* Psal. 139. Beloved, as you are in the Ale-house, or gaming house, as you walk abroad in the fields, as you are imployed in your callings, or about any holy duty, God seeth all thy thoughts what is going in, and what is coming out: there is never a thought in thy heart, but God sees it; how, then, can thoughts be free? God will weigh the thoughts of men, Prov. 16. 2.

Beloved, what a fearfull day will that be, when God shall take his Scales and weigh (no mans bodies and estates, for then it may be that rich men, and fat, and grosse men wil out-weigh them that are better :) but he will take mens thoughts and weigh them, he will weigh their soules: he will take mens good thoughts, and put them into one scale, and their bad, earthly, carnall, and unprofitable thoughts, into another scale, and to try which weighs heaviest: Now if thy earthly and sinfull thoughts weigh heaviest, then down thou goest into eternall damnation.

2. Secondly, as thoughts are not free from Gods knowledge, so are they not free from Gods Word; for Gods word can meet with them: for it is lively and mighty in operation, and is a discerners of the thoughts and intents of the heart, Hebrews 4. 12. Does the word of God discern the thoughts of mens hearts? Then much more doth the God of

of this Wordy and therefore how can thoughts be free?

Thirdly and lastly, they are not free from the condemnation of bell and damnation. I am he (saith God) that searcheth the hearts and reins, and I will give every one of you according to his works; or as some translations have it, according to your thoughts: Rev. 3. 23. Now if God will so severely punish thoughts, take heed, then, how thou retaillest any evill thoughts.

I should here give you some means in the use, that so you might rid your selves from vain thoughts.

First, love the word of God, if ever thou wilt come out of them; prize the truth of God, and labour to get thy minde and thoughts to be set on better things; and then the thoughts of the world, and all vain things will vanish away. This course the Prophet David took, Psal. 119, 113. I hate vain thoughts, but thy Law doe I love. How came it to passe that he hated vain thoughts? namely, by loving Gods Law: if he had not loved Gods Law and those excellent things therein, and set his heart on them; he could never have hated vain thoughts: The way, then, to break off thy league with vain thoughts, is to be in league with good thoughts. Dost thou complain of vain thoughts in prayer, in hearing the word, in receiving of the Sacraments, and are thou stuffed and filled with them, that thou canst not think upon God and holy things? thou dost hereby bewray thine owne rottenness and

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corruptions. And therefore know, that if thou lovest the Lord and his Word, and didst set thy thoughts upon him, thou wouldest never have them so much imployed about such base things.

Secondly, if ever thou wouldest rid thy heart of vain thoughts, especially when thou art in holy action, thou must goe unto God by prayer; there is no greater bridle to restrain a man from vain thoughts, than this consideration, that hee is to goe to God. I speak not this to the men of this world: Carnall men, who can rush into Gods presence hand over head, without any fear or reverence, they can set upon any duty without any preparation: but I speak it to the godly man, whose heart dreads and stands in awe of God: Wilt thou let thy minde rove and run all the day on worldly things? how then wilt thou call upon God? Dost thou not know that this is the cause of thy dulnesse, thy deadnesse and wandrings of thy heart, when thou art about any good duty, namely because thou sufferest thy heart to be lashing out, and roving abroad on the world all day, no marvell if it keep his haunt at night, & therefore thy heart being vain, God will never hear thy prayer, *Job. 35. 13. God will never hear vanity.* Comest thou to God with a vain prayer? God will never hear it. Comest thou with a vain ear to the hearing of the Word? God will never hear it; or with a vain heart to the Sacrament? God will not regard it. Lay this seriously to thy heart, if ever thou wouldest

wouldest have thy heart to the duty thou art about, busie thy minde upon good things; for if thy heart be accustomed to vaine and worldly things all the day, it is no marvell if it returne to its haunt again at night.

Thirdly, consider that you have not *so learned Christ*: It is the Apostles argument, *Ephes. 3.* consider then what you have learned of Christ; hath Christ taught you so? hath Christ taught you such a love, and given you such a liberty, that you should love the world more than him, and imploy and bestow all your thoughts wholly in seeking after vaine things? Hath Christ taught you such a faith as this? Hath Christ taught you such a repentance as this, to have your thoughts more upon the world than upon Christ? to repent of sin, and yet never forsake sinne? Have ye so learned Christ? Hath he not taught you such a faith as purifieth the heart, such a sanctification as cleanseth the soul and the minde, such an obedience as bringeth every thought into subjection unto himselfe? Therefore if now thou shouldest still retain thy vaine, dead, earthly and carnall thoughts, it is not to learn Christ: Christ teacheth thee no such doctrine, nor giveth thee any such licentious liberty; but thou learnest of the Devill, and of thine owne heart: for *all vaine and vaine thoughts* arise from these three heads.

First, from the *variety and abundance of the thoughts of the world*, which our Saviour calls the *cares of this world*.

Secondly,

2. Secondly, from the *fountainne* of corruption in mans heart, the heart of man being alwayes like a sink, naturally running with filthinesse, or like a living quickset, alwayes bearing: so is it with the heart of man, alwayes imagining vain thoughts.

3. Thirdly, from the damned malice of the Devill, and his fearfull suggestions & temptations both within and without: the Devill is fitly called a tempter and tryer; for by his suggestions and temptations he feels and tryes mens hearts; and thereby knowing to what they are most inclined, and which way they are soonest overcome, accordingly he fits his temptations to intrap them. Now these thoughts are infinitely variable, according to the constitutions, place, quality, passions, affections, and conditions of men: as of the poore man in his beggary, of the rich man in his abundance, of the Minister in his calling, of the Magistrate in his, and so of all other men. Now the whole world is not able to fill the heart; how then shall we number the thoughts of it? But for the better understanding, we will rank them into these four heads, to show how thoughts become vain.

1. Materially, mens thoughts are vain, when the matter of them is vain.

2. Formally, when though for the matter they are never so good, yet the manner of thinking them is evill.

3. Essentially, when the man that thinkes them is vain.

4. When

4. When it is a thought that might become the best Saint upon the earth, or a glorified Angel in heaven; yet the drift of the soule being carnall and vaine, the soule thereby becomes vaine also.

First, then, materiall vaine thoughts, are all thoughts of the world, of the workes of thy calling, of thy recreations, eating, drinking, sleeping, thoughts of thy wife and children, and the like; they are vaine thoughts, not sinfull necessarily, yet they may come to be sinfull in manner of wayes.

First, when we think of them primarily, that is, in the first place, when we think of them before we think of God. Tell me then, what are thy first thoughts in the morning? Heereby a man may know his thoughts whether they be good or euill. Consider, I say, what it is that first presents it selfe unto thy thoughts: certainly, that which the heart is most haunted withall, and most taken up with, is most naturall vnto it: If the heart be carnall and earthly, it will haue carnall & earthly thoughts; if it be a godly and gracious heart, it will labour to make God the first in his thoughts. I know the godly man faile in many things, and many vnruely thoughts in him may rebell: but it is the very griefe of his soul, and he will never rest nor be at quiet, till he hath got Balm from Gilead, strength from Christ for the subduing and crucifying of them, even of those vaine & sinfull thoughts that stick closest unto their hearts, & are most prone unto them

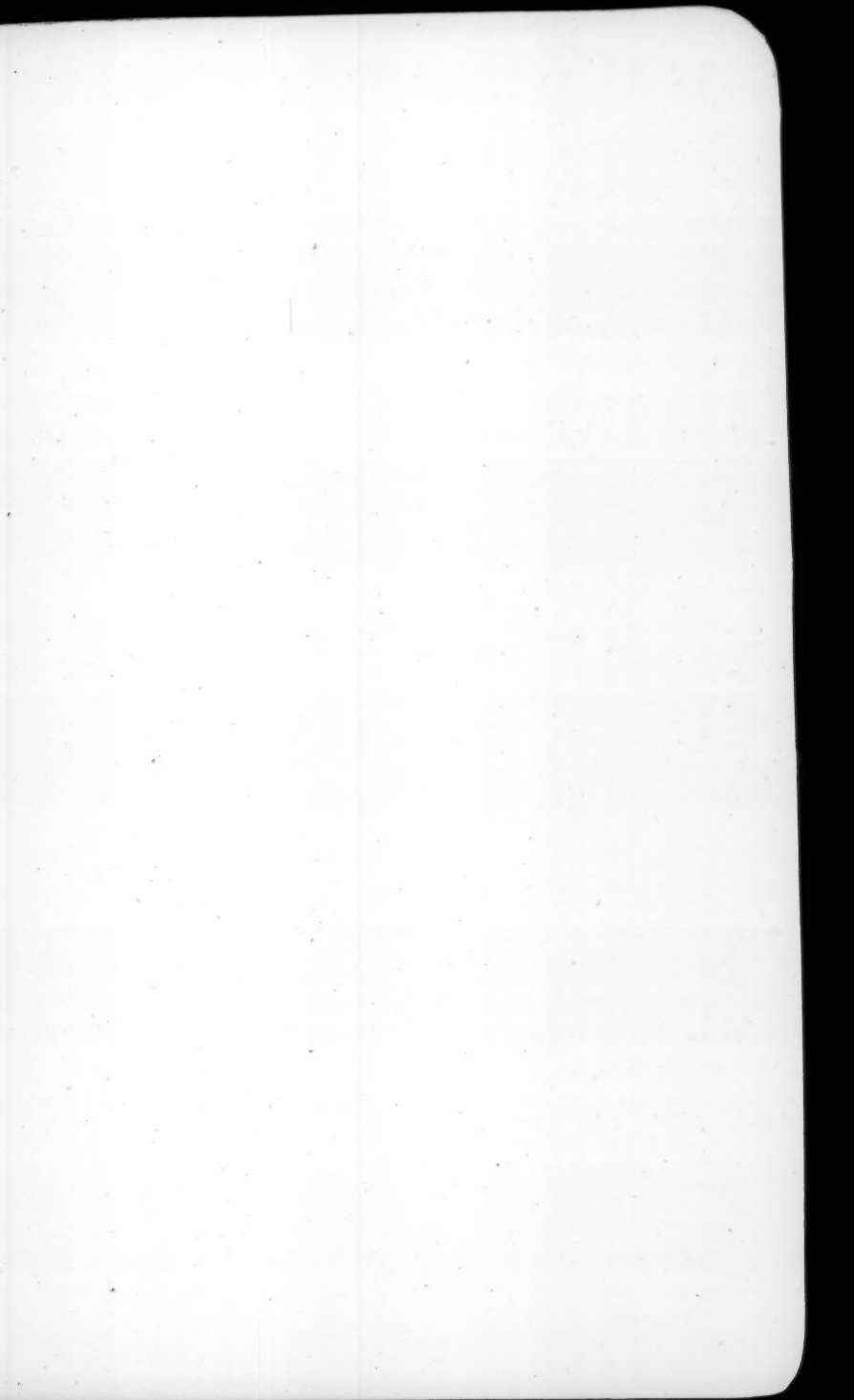
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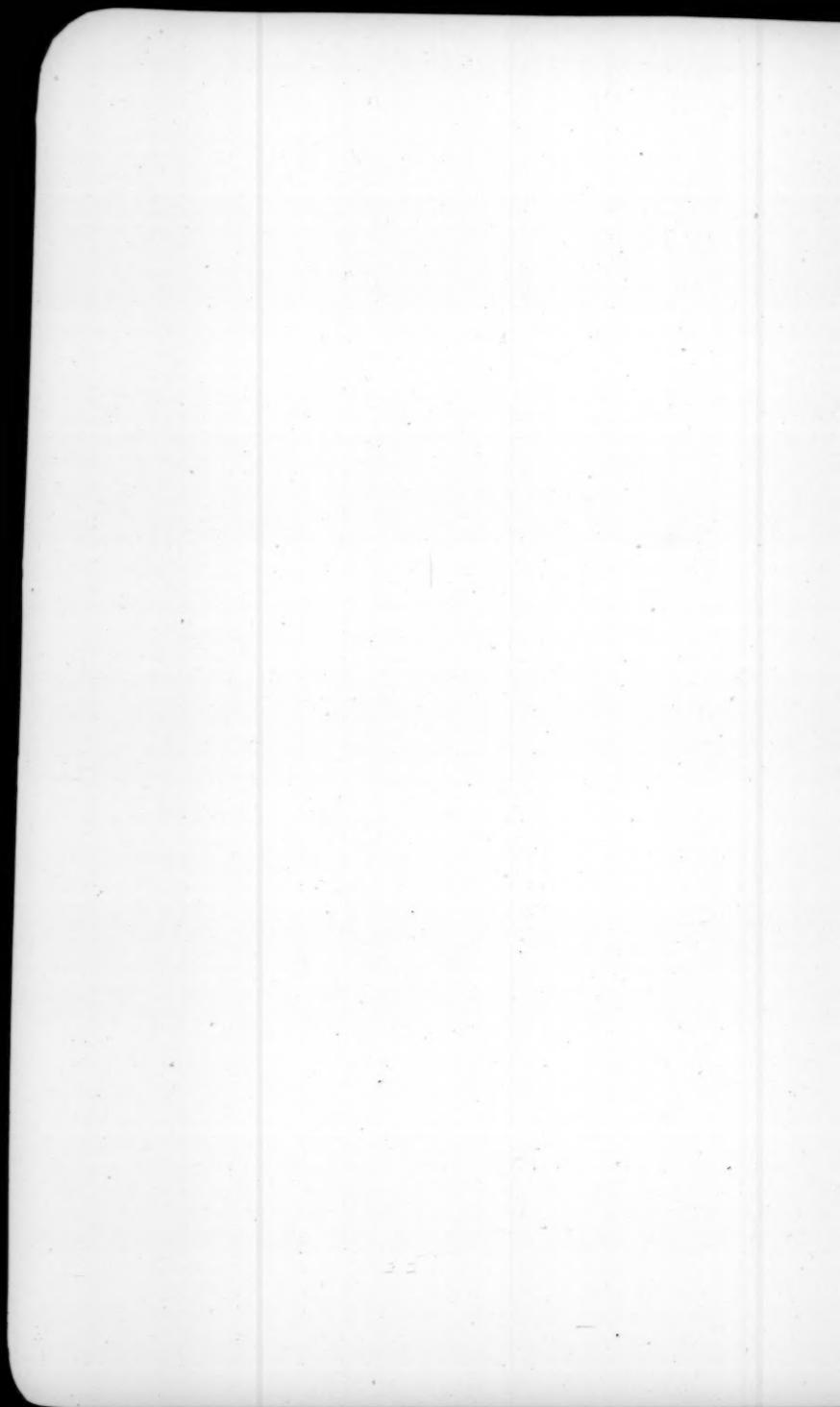
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them naturally : so that it is the practice of a godly man first in the morning to lift up his heart with his hand unto God ; and when he is up , his thoughts are wholly upon God. See this in David , who considering that the Lord was present every where , made this use of it , *When I awake I am present with thee* , Psal. 139. 18. His heart was lifted up to God , he did endeavour to shake hands with God (as it were) in his holy meditations , worshipping and adoring God with his first thoughts : he would be sure to give God the flower and Maiden-head of his first service and thoughts ; as loon as ever he was awake , his heart was in heaven. This shewes that the thoughts of men that live in their sins , are damnable thoughts ? Thou that art a drunkard , a swearer , a prophane person , a carnall worldling , that never hast repented , I tell thee , that the very thinking of thy meat and drink is damnable , the very thoughts of thy recreations and of thy sleep , are damnable thoughts : to think of the workes of thy calling , yea of setting thy foot upon the ground , or of any thing that God hath commanded thee to doe , are all damnable thoughts. Why ? Because thou givest not God thy first thoughts. Wilt thou think of thy belly and back , before thou thinkest of God , and how to be converted unto him ? Wilt thou think of thy Markers and Faires , before thou thinkest of thy reconciliation with God ? The first thing that every soul is bound to doe , is to get in with God : *First seek the kingdome of God* , (saith





saith our Saviour) and the righteousness thereof; Matth. 6. 35. Where our Saviour doth not forbid our taking of thought for the things of this life, but that they should not be sought after in the first place; so that our first thoughts and endeavours should be after the Kingdom of heaven. Therefore all thoughts whatsoever, which are conceived before a man bee converted, and so thinks of God, are all damnable thoughts.

Secondly, all worldly thoughts are sinfull, when we think of them too usually (as Chrysostome speaks) because we think of the universallitie of them. Beloved, it is lawfull to think of the world, and to think of our trade and employments, to think of our corn, of our cattell, fields, barnes, wives, children: for if God have commanded or commended these things unto us, then surely he gives us leave to think on them, that so we may accomplish our business the better; but let us take heed they be not too usuall with us: for we have soules as well as bodies, & there is a heavenly as well as an earthly business to think upon: thou art not to live here alwayes, therefore take heed that thy thoughts be not too usuall and common upon the things of the world, let not earth and earthly things have too much of thy thoughts. As the Prophet David seeing the thoughts of wicked men wholly to run after the things of the world, he tels them, *all their thoughts perish*: and so I tell you, if that your thoughts on the world run together with heay

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and crowd, and then you bundle them in bundles (as it were) they all prove damnable, and shall perish.

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Thirdly, worldly thoughts are finfull and damnable, *if thou thinkest of them too favourly*: a carnall-minded man thinkes favourily of the things of the world, the thoughts of earthly things are savoury unto him: a wicked man will thinke of God and of the world: but which is the *savouryest* thought to him? He will think of Christ, of heaven, and of the word of God, and of such a Sermon he heard, but alas, he finds no savour, taste, nor relish in them; he finds no sweetnesse, joy, or delight in them: but when he thinks of the world, of his gold and silver, of his lands and livings, Oh these are merry thoughts unto him, these are sweet unto him, and pleasant to him, & his heart is now at home in his owne nest; he can think of these seven dayes, nay seven moneths, nay seven yeares together, and yet never be weary, but his thoughts as full and as fresh as at the first: But bring him to a Sermon, or to a prayer, and he is jaded presently, his heart is empty, and his thoughts are at an end: For (saith the Apostle) *they that are after the flesh savour the things of the flesh*, Rom. 8.5. It is a true note of an earthly, carnall, fleshly heart, to be thinking on earthly and vain things favourily. Thou maist *think* on the world, but it must be onely with a *cast* of thy thoughts, as one that looks upon a thing with a squint eye: but when thou art to think on God, or on the things of

of God; then thou must gather all thy thoughts and affections, thou must lay all the powers of thy soul together, and thou must imploy them onely to this work.

Fourthly, worldly thoughts become sinfull, when we thinke of them without counsell; then (saith Solomon) they come to nought, when a man considers not afore-hand what thoughts are necessary and needfull and so restraines and keeps off all impertinent thoughts: then his thoughts will prove distrustfull, carking thoughts, carking for the morrow, contrary to the rule of Christ, Matib. 6. 33. Take no care for to morrow, let to morrow care for it selfe. He doth not forbid here Christian provident thoughts: for, godly, honest, and sober thoughts, are fitting and necessary, but he seems hereby to cut off all distrustful, carking thoughts.

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Fifthly, worldly thoughts come to be sinfull, when they are thought needlessly: And here I will shew how farre a man may think of the world; namely, so farre as his necessary busines requires. Suppose a mans businesse be upon merchandise, it is lawfull to think of it, and of his shop and wares; but if thou wouldst know how farre; why, so far as it is for thy businesse; But if thou hast so many of them, that thy heart is taken up with them, and thy minde still on them, then they are sinfull thoughts. There is many a man that in following of his businesse bestowes more thoughts upon it than his businesse requires, he hath ten thousands of superflu-

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ous thoughts; but let such remember the exhortation of the Wise man, *establisb thy thoughts by counsell*: counsell will tell a man when he hath thought enough, and what thoughts are fit for his employment. Not that any man can carry himselfe *alwayes* in that golden mediocrity or mean; but a Christians care must be daily more and more to *pare off* all *superfluous* thoughts of earthly things.

2.

Now we come to the second thing: 2. *Thoughts are vaine formally, when though the matter of them be never so good, yet the manner of thinking them is evil.* It is possible that a wicked man goe to hell, though he performes the same things for the matter of them, that a godly man doth: a godly man comes to Church, so doth a wicked man; a godly man prays in his family, so doth a wicked man; a godly man reads the Scriptures, so doth a wicked man; a godly man repeates Sermons, and conferres of good things, so doth a wicked man. There is no worke that comes to the outward act, that a godly man doth, but a wicked man may doe the same; here onely is the difference, in the manner of working. I will set it out to you by a place of Scripture; *In a great house* (saith the Apostle) *there are not onely vessels of gold, and of silver, but also of wood and of stone, some to honour, and some to dishonour,* 2 Tim. 2. 20. Mark how the Apostle here sets out the reprobate and the elect, comparing them to vessels of honour, and dishonour: the vessels of dishonour are of the same matter

matter that the vessels of honour are of: suppose it be pewter or silver, cast it into a honourable forme, and it will be a vessell of honour; but cast it into a dishonourable forme, & it will be a vessell of dishonour, for base and mean service; even so it is between a true Christian and a meer formall professor, the *matter* of their service is one and the same; suppose it be hearing the Word, or receiving of the Sacraments, prayer, or the like, the substance and action is the same; but take the same prayer, and let a godly man cast it in his forme, & it is holy and prevails with God: let a wicked man take the same prayer, & cast it into his dishonourable forme, and it becomes sinfull, not regarded, and abominable in Gods eyes. For hearing of the Word of God, the godly man heares, and the wicked man heares; the *matter* in both is the same; the godly man he casteth the Word into a godly mould, he heares the Word, & he trembles at it; he hears the Word and beleves it, he heares the Word, and his heart bowes to it, and resolves to practise it: a wicked man he heares the Word too, but he casteth it into a dishonourable mould, he heares it with deadnesse and dulnesse, without trembling, without faith and obedience. So a godly man may think thoughts of God, & so may a wicked man think thoughts of God, the *matter* of both is good; yet the thoughts of the wicked are vaine, though he thinks of God, yet, because he casteth it into his dishonourable frame, he feares not God, his heart

trembles not at God, but his heart is as full of dead earthly affections as before; he thinkes of hearing the Word, but it is after his own fashion, he thinks of praying, but he prayes with his owne spirit, and not with the spirit of Adoption.

The Psalmist tells us, that the whoremaster, the drunkard, and the thiefe, thinks of God, but it is after his owne fashion: *Psal. 50. 21. These things hast thou done (saith God) and I held my tongue, and thou thoughtest that I was even such a one as thy selfe: A wicked man goes on in his sins and thinks that they are not so devillish and abominable, as some say they are: and he thinks that God thinks so too; he is earthly, carnall, loke-warme, and dead-hearted, and if he repent at the last, he thinks all will be well, and hee thinks God is of the same minde too: he goes on in his drunkenesse, (wearing, pride, and hypocrisie; and he thinks if he doe but remember to ask God mercy, and to cry, Lord receive my soul, when he is going out of the world he thinks he shall not go to hel, but be carried to the joyes of heaven, and he thinks God is of his minde, that God thinks so too: But mark what the Lord saith, I will reprove thee, and set thy sins in order before thee. Oh consider this you that forget God, lest he teare you in pieces, and there be none to deliver you.*

3. Thirdly, mens thoughts are vaine, when the heart that thinks upon them is earthly & vaine; wherefore if all the wicked men in the world should

should lay their heads together to think a good thought, yet they cannot: for their hearts are vain hearts, sinfull hearts, they may think of excellent propositions concerning God, his worship, his word, and service; but so long as the heart that thinks upon them is carnall and vain, they cannot speak that which is good, as saith our Saviour: *Matthew 12. 34. How can you speak good things?* Why, may some men say? may not a wicked man read a Chapter in a Bible? are the words so hard to be understood, and pronounced? cannot a wicked man take a Sermon and read it and beare a Sermon and repeat it? What? are letters and syllables so hard to be pronounced.

Object.

Answ.

I answer, (beloved) that is not the meaning of our Saviour [*How can ye that are evill speake good things*]: no, no, a wicked man may read Gods word, and propound good questions, as well as a true Christian; but he cannot speak good words, that is, he cannot speak them from a good heart; and therefore his heart being carnall and vain, good words in his mouth are as a jewell in a swines snout: It is a word indeed, but not a speech, when he reads or pronounceth Gods Word. *Aristotle* saith, that speech is nothing but the expression of that, that is within the heart. Now then, if the word and truth of God be not ingrafted in thy heart, if thy heart be not heavenly when thou speakest of heavenly things, thou dost pronounce them, but not speak them. But when thou speakest of earthly things

things then thou speakest to the purpose; because thy heart is set upon them, and thy minde and thy tongue goe together, there is no jarre nor discord betwixt them: but if thy heart be not pure, though thou speakest good things, or holy things, yet in Christsense thou speakest the not: For (say I) how can a vain, evill, corrupt heart think good thoughts? *An evill tree cannot bring forth good fruit, (saith our Saviour);* he doth not say, that an evill tree cannot be made good, for it may be grafted into another stock: divers wayes there are to make it good: but so long as it is a corrupt tree, it cannot bring forth good fruit; *Doe men gather grapes of thornes, or figgs of thistles?* Dost thou goe to a drunkard, and thinkest there to finde any religion in him? or to a whoremaster to finde grace in him? Dost thou go to a swearer or a prophane person, and thinkest thou to finde any fear of God in them? Indeed sometimes there may be some morrall good found in them, but they are as a pearle in a dung-hill out of its place.

Fourthly, *all mens thoughts come to be vaine when the drift and end of the heart and soul in thinking of them is vaine.*

But thou wilt say unto me, *the end of my good thoughts is Gods glory, What? is it not to Gods glory that we goe to the Word and Sacrament, that we pray and give almes?*

I answer, the end of every good worke in it selfe is Gods glory; but is it the end of the worker, speaker, or thinker? I make no question

question but the end of a good action in it selfe is the glory of God; so, the end of prayer is the glory of God, the end of all preaching and Sermons is the glory of God, the end of giving of almes, and of all good thoughts, is the glory of God, but the end of the man that prayes and preaches, what is that? the end of the hearer and giver of almes, what is that? the end of him that speakes well, what is that? Beloved, most men have false and corrupt ends, which we will branch out into these three heads.

For the first, *men will be thinking and ploding from morning till night of their worldly businesses: Now because they know they must think on God, to make God amends, perhaps they will think on him at night, when they have dishonoured him all the day.* So men will swear and swagger drink and be drunk, and when they have done, say, Lord have mercy upon me, and so they thinke to make God amends. What (beloved) will yee sweare, swagger, drink, be drunk, and lye, be secure and worldly, and then ask God forgivenesse to make him amends? This is to break *Priscians* head, that you may give him a plaister. Will you trespassse your neighbour, that you may ask him forgivenesse? This is a damned and devillish religion; yet this is the religion of many men in the world, you shall have them keep dayes and weeks and yeares in the observation of the times of Gods worship; they will keep the Sabbath in comming to Church, they will hear Sermons, pray and think of God:
but

but all this is to make God amends for the wrong that they have done him: they know they have offended God, and therefore they will doe something to make him amends: like those wicked men in *Jeremies* time, who did steal, murder, commit adultery, swear falsly, and burn incense unto *Baal*, and walk after the Gods they knew not, and then come and stand before God in his house, which is called by his name, and said, *We are delivered, though we have done all these abominations.* As if God should say unto wicked men, What, will yee swear, steal, lye, and be earthly, giving up your selves unto all manner of lewdnesse in the breach & contempt of my commandements, and then think by making a prayer unto me, and by lifting up your eyes unto me, and by giving your eares to hear my word, thereby to make me recompence? No, no, *I have shewed thee, O man, what is good, Micah. 8.*

2. Secondly, the end of mens thoughts is commonly to collogue with God. Let a man be under the crosse, in calamity, paine, and misery, then God shall heare of him often, then he will think of God, and of his finnes: Nay, the beastliest wretch in a whole Parish, upon his sick-bed, then, Oh how will he call upon God, then send for the Minister, let him pray for me, read a chapter or some good book; then God shall have service upon service, then he shall have the first, second, and third course. But all this is but to be raised up again; and then when he hath received a little strength, he falls off again: like the

the Jewes, who when God slew them, they sought him : and they returned and enquired early after God ; neverthelesse they did but dissemble with him, with their mowthes, and flatter him with their double hearts, Psal.

37. 34. There is many a man that seeks to God, yea, that seeks to him with tears, and performs many a good duty, and yet he doth but flatter with God, he doth it but to curry favour with him : hee is affraid of sicknesse, crosses, plagues, and death, and curses upon him, if he should not do so : and therefore to prevent this, he will dissemble some service to God.

Thirdly, to smother and choake their owne consciences ; their hearts think and tell them, they must think of God, their consciences tell them, that they must have some holinesse, some religion ; that they must keep the Sabbath in some sort, that they must pray and goe to Church : and hence it is, that the drunkard, swearer, whoremaster, will sometimes have thoughts of God, and will be performing some outward acts of Religion, Why? his conscience otherwise would not let him be at rest, but it is as the Devils ban-dog to drive him to it.

Thus when the Prophet commanded the people to worship the Lord, to reverence his name, to hallow his Sabbaths ; their consciences told them that they must do so, or else all the threatenings of wrath and vengeance denounced by the Prophets would come upon them, Hence it is that the Lord by his Prophet exhorts, saying, *Arise yee, and depart, for this is not your rest : your minde*

minde hath another haunt, you have this & that black lust, this is not your rest. Doth thy heart rest on God & good things? If thy heart be good and holy, so that it takes up its rest in God, and in Christ, then it is well; but if thou only turnest aside to good duties, and fallest, as it were by chance upon holy things; away, away (saith God) this is not your rest. *Aristotle* saith, that the being of a thing consisteth in the end of a thing. Therefore if the end of thy thoughts and courses be earthly and vain, then certainly thy religion is earthly and vain. Thou goest up and down; what is it that thou lookest after? Is it that thou maiest have grace, or that thou mayest follow thy calling, and get thy living? is it this that thou wouldest have, for which thou keepest such a digging and scraping, and such a laying up? Then thy end is carnall and vain, and thy drift and end declareth the truth of thy soul, that it is carnall and vain.

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By SAINTS at the
last Day.

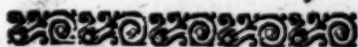
DELIVERED

And learnedly discovered In a
Sermon preached

By that Reverend and faithfull Mi-
nister of Gods Word,

WILLIAM FENNER, B. D.

Sometimes Fellow of *Pembroke Hall*
in *Cambridge*, and late Pastor
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THE
JUDGEMENT

OF THE
WORLD

BY S. A. L. T. S. as the
last Day.

PREPARED

And recently discovered in a
Sermon preached

By the Reverend and faithful Mi-
nister of Gods Word

WILLIAM FENNER, B. D.
Sergeants Fellow of Kings Hall
in Chancery, and late Pastor
of a Church in London.

PRINTED

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A SERMON OF
Mr. WILLIAM FENNER'S
Upon this ensuing Text.

1 Cor. 6. part of the 2^d verse.

Know yee not that the Saints shall judge the world?



THE Corinthians thought Paul had converted many poor mean men amongst them, Chapter 1. 26, 27, God hath chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the things that are mighty: yet, the Nobles, the Lawyers, the Counsellors, the chiefe men in the City, the Apostle had not converted one of them, or at the least very few. Brethren, you see your calling, who they are that be converted to the obedience of the Gospel of Christ from the evill of their wayes: not many wise men after the flesh, not many rich,

rich not many noble, some few there be, here and there one; but for the most part they are a company of poor beggarly Christians: now (it seems) these poor Christians have controversies one with another, went to Law among themselves, and that before unbelievers. The Apostle condemnes this their going to Law, and would have them cease their suits and quarrels, one against another before the unjust and unbelievers, and that by four Arguments:

1.

First, by the shamefullnesse of it, verse 5. I speak it to your shame; as if he should say, Are you such fooles, that you cannot take up these matters among your selves? that you cannot make references of your wrongs to mediate one to another, but that you must go to Law before unbelievers?

2.

Secondly, from the scandalousnesse of it. It is a thing so scandalous & offensive to those that are without, that I wonder any of you dare be so bold as to go to Law one with another. What will the world think? What? are these the men that professe the Gospel? Are these they that have the *Wisdom* of God in them, and that are led by the Spirit of God? And have they no more understanding in them, than when they have any matter of controversie, they cannot end it among themselves, but must go to Law before the unjust and unbelievers? (as they terme them.)

3.

Thirdly, from the unseemlynesse of it, in the second verse. Doe you not know that the Saints shall

shall judge the earth? What? hath God made you Judges of the world, and doe you goe to be judged by the world? Or, as *Ambrose* speaks hath God appointed you to be Judges of the men in the world, and are you not fit to be Judges of the things of the world?

Fourthly, from the strangeness of it; Dare any of you? He speaks interrogatively (verse 1.) It is a strange thing that you should come to that impudency against the Gospel of Christ; one would think that you would tremble and quake at such a thing as this is. What, is there never a wise Christian amongst you? never an understanding Professor that is able to take up a controversy, or decide and judge between his brethren? what a strange thing is this? Then he backs it with foure Arguments.

1. Because they were Brethren, verse 6. Brother goe to Law with brother.

2. Because it was about the things of this life. What? hath God made you Judges of heavenly things, of Angels, and are you unfit to Judge of the things of this life?

3. It was about small matters (verse 2.) where-as you shall sit upon men and Angels, and the weightiest matters in the world, the greatest things of Gods law, judging them to the greatest penalty and punishment even to eternall damnation: and are yee unworthy then to judge even of the smallest matters?

4. And lastly, Because it was about such things, as the meanest Christian in the towne might have

taken up, and have ended: Set up them that are least esteemed.

Doct.

Do you not know, that the Saints shall Judge the world?

I need not goe far for a point, the word affords it; The Doctrine is; That the Saints shall judge the world.

It is an old truth, yea as old as the World it selfe? you may read it in the fourth verse of *Judes Epistle*: That *Enoch the seventh from Adam* prophesied, saying; Behold the Lord cometh with ten thousands of his Saints. God will not only come to judgement himselfe, but he will come attended with all his Saints, even with all the godly, to execute vengeance upon all the world. So our Saviour told Saint Peter, and not onely him, but all that follow him in the regeneration: They shall sit on thrones, judging the twelve tribes of Israel. *Mat. 9. 18.* They shall judge the Nations, and have dominion over the people, *Wisd. 3. 8.*

Object.

And now because doubt is the best way to attaine unto knowledge, let me answer a doubt, that may creep in by the way; How shall the Saints judge the world?

Answer.

Ans. Not by pronouncing of judgement upon the world, for that Christ only shall doe; Then shall the King say to them on his left hand, Depart yee cursed, *Mat. 25.* But the Saints shall judge the world these four wayes:

1. They shall judge the world, by their consent unto Christs judgement, God traines up his children in this world, and educates them, and teacheth them

them how they may judge the world hereafter; he teacheth them in this life how to assent with his proceedings in the world; so that they are able to say, *Righteous art thou, O Lord, and just are thy judgements*, Psal. 119. 137. Now if the Saints be trained in this life to assent unto Gods proceedings with the world; much more then will they be able to know and consent unto Christs judgement, when he shall come with his Saints to judge the world: Now the Law saith; that *consenters are agents*: and therefore because the Saints shall consent to the judgement of Christ; therefore they are said to judge the world.

2. The Saints shall judge the world by their applause of Christs judgement: they shall not onely give consent unto the judgement of Christ, but they shall also applaud it and commend it: when God shall say to all drunkards, swearers, lyers, Sabbath-breakers, and to all unbelieving, impenitent, and gracelesse sinners, *Depart yee cursed into hell fire*, then though it were his owne father that begat him, or his mother that bare him, though it were his owne brother or sister, wife or childe, that hath been as dear as his own life and soule to him; yet they shall clap their hands for joy, and applaud the most righteous sentence of God upon them; and they shall sing *Hallelujah, salvation, and honour, and power, be to the Lord our God, for true and righteous are his judgements*. Rev. 19. 1, 2. Let them goe accursed as they are; for it is a righteous sentence passed on them.

L 2

3 They

3.

3. They shall judge the world by their Majestie ; they shall not onely stand against the wicked, and consent to, and applaud that sentence that Christ shall passe against the wicked, but they shall be invested with robes of majestie, and with a diademe of glory: then shall the righteous shine as the stars in the firmament, and the wicked shall be amazed and astonished at the sight of them: as you may read in the platforme of judgement, *Matth. 25.* where Christ sets his Saints over against the world, that so the world may look upon them, and be confounded at their sight.

4.

4. They shall judge the world by their lives and conversation ; (as *Ambrose* saith rightly) then is the world judged by them, when as the courses and manners of the world are not found upon them. Therefore it is a pretty observation of *Hilary* (if it be the meaning of the Text) (I will not say it is) upon the 2. *Psalme* ; *Be wise yee Judges* : God hath appointed you to be Judges, to sit on his bench with his Sonne ; learne then to be wise, get to be indued with spirituall wisdom and understanding, and to shine in all integritie and righteousness; and then turning his speech to the wicked, he sayes, *Kisse the Sonne lest he be angry*, However it be, yet this is a truth, that by the lives of his Saints, he will judge the world ; their faith shall judge the worlds infidelitie : their repentance shall judge the worlds impenitency ; their accepting of, and taking the Lord Jesus, shall judge their rejection and neglect of Christ

Christ Jesus, their zeale shall judge the worlds luke-warmnesse, and their holinesse shall judge the worlds prophanenesse.

1. *Because of the Mysticall union that is betwixt Christ and his Saints; He is the head, and they are his members; now that which the head doth, we ascribe to the whole body; when the head speaks the whole body speaks; when the head sees, the whole body sees: so when Christ judgeth the world, the whole body of Christ may truely be said to judge the world. In as much as you did it unto one of these (saith Christ) you did it unto me: so, in as much as Christ passeth sentence, even all the members of the mysticall body of Christ judge with him.*

Reas. 1.

Secondly, *in regard of compassion: I speak not of the word [compassion] as it signifies [pitié] but of compassion, of suffering with Christ, seeing that Christ was reproached, contemned, hated, misused, and condemned by the world, the Saints are likewise with him; seeing they partake of the afflictions, humiliations, and debasements of Christ here, they shall also be made partakers with Christ in his glory. Here the wicked judge the Saints, and call them hypocrites, and dissemblers, and laugh and scoffe at them, and wonder at them, as the Prophet brings in Christ speaking, *Esay 8. Beloved, I and the children that thou hast given me, are for signes and wonders in Israel: The wicked count them for wonders and monsters in the world, judging them hypocrites and lyers, which have nothing in them but rotten-**

Reason 2.

nesse and dissimulation. Now the rule of like for like shall take place here, and as they were judged by the world, so they shall be Judges of the world.

Reas. 3.

Thirdly, for great terror to all wicked men at the day of judgement: for as it is with a thief, not onely when the Judge shall command to hang him, but all the Justices, & all the Country shall cry out, Hang him, hang him, he is judged the more terribly; so God will not onely say of all wicked and ungodly sinners, Damne them damne them, but he will have all the Saints in heaven, and all the Saints on earth to cry out, Away with them, away with them, let them be damned, *Psal.* 50. 4, 5. This will make their judgement so much the more terrible.

Reason 4.

Fourthly, the Saints shall judge the world, because God will so convince them, that their mouths shall be stopped, they shall have never a syllable to excuse themselves withall, when they shall see men, flesh and blood as themselves are, when they shall see men and women, that have lived in the same towne, enjoyed the same Ordinances of God, lived in the same family, that did partake of the same blessings, & of the same crosses and afflictions with themselves, subject also to the same corruptions and sins as themselves, when they shall see these at Christs right hand, they shall have never a word to excuse themselves withall: As when the Apostles had healed the creeple (*Acts* 3.) if the people had judged them for wicked and pestilent men, the creeple

creeples would have convinced them, and shewed that they were of God; if they should have cryed, Root them out, the creeples would have condemned them, and told them, that they did good. And when the wicked shall see the Saints at Gods right hand, would they call them hypocrites and dissemblers? they themselves shall see, that they are sincere; wil they call them Puritans? why, they shall then see that their purity stands them in good stead: then the ungodly shall not stand in judgement, nor the sinners in the Congregation of the righteous, Psal. 1. 6. Thus the point is clear.

The first Use then is for instruction, whereby we may learn, that the Saints by their now being Saints, doe now judge the world: if by the lives of Saints then God doth judge the world, then there is never a Saint in a town, or City, or Parish in all the Country, but he judgeth all the wicked that are about him: How? By living godly by hating the finnes of the times, by keeping his or their garments clean from the pollution of the world: For by doing this, he judgeth the world. See it in Noah, Heb. 11. 7. By faith Noah being warned of God, as yet moved with feare, prepared an Ark for the saving of his house, by which he condemned the world.

But some men will say, Could Noah be said to condemne the world by making the Ark? All the world did not see him when he did it.

Beloved, Noah was making the Ark an hundred and twenty years, though it was not seen of all,

Use 1.

Object.

Ans.

yet all the world must needs hear of it, it being such a strange thing. Now he condemned the world, in that the whole world did not come unto Noah to enquire of him in sober sadnesse, but rather mockt him for building the Ark; they thought him to be a *peruiss melancholy man*, and not well in his wits, and so scoft at him, saying, *Will he make an Ark to swim upon dry land?* whereas they should have asked him soberly the *cause why* he did it; and if they had done so, Noah no question would have told them, that the wrath of heaven was upon the World, and that the floods of Gods vengeance were shortly to be poured downe upon us: and, *because my heart hath beene naught, and I have sinned and provoked the Lords wrath, I feare if I get not into this Ark which the Lord hath commanded me for to make, I shall perish.* Now because they would not come unto Noah to ask him this reason, therefore the world was condemned by him: even so the Saints, by making an Ark for their poore souls, even by getting into Christ, (as the Ark was a type of Christ without whom none can be saved) the Saints, I say, by getting into Christ, do judge the whole world, when they hear there be men that be no swearers, and no drunkards, and that there be men that will pray, read, heare the word, conferre of God and of Christ, and that weep and mourn for their sins, that spend their times in mortification of their lusts, and endeavour after holinesse and sanctification; the whole world, I say, is judged by them. How? why

why, they should say: *Sirs* what is the matter that you doe so run after Sermons? that you keep such a stirre about getting faith and repentance more than other men? that you pray, weep, fast, and mourne, and are so strict in your works? If thus men would but come unto Gods Saints, and ask them the reason of all these things, the Saints of God would tell them, that the wrath of God would come upon them if they did not do thus: they would never be saved, if they did not thus beleewe, and thus repent, and thus pray, and walk thus holily and precisely, they should be all damned. But the world it fals a mocking and a scoffing at them, & never seeks to prevent the wrath of God; but it suddenly seifeth on them, to their destruction.

Secondly, this teacheth us, that *when there is any one sinner converted from the wickednesse of his wayes, and is become a Saint, then all the world may know that there is a new judge come to sit upon them.* Seest thou a drunkard, a swearer, a prophane person converted from his finnes, and now walks soberly, holily and purely? seest thou a man and a woman struck at a Sermon? Then know that unlesse thou comest out of thy finnes, unlesse thou doest repent, and walk holily, there is a new judge added to the rest, that shall judge thee. As our Saviour told the Pharisees, *If I through Beelzebub cast out Devils, by whom doe your children cast them out? Therefore they shall be your judges, Matthew 12. 27.* where Christ tells them, that their children who

who were his Disciples (for some of the Pharisees children did beleve in Christ and follow him, and had power from Christ to do the same works that Christ did;) Now they liked it well enough in their owne children, but they could not endure it in Christ: and therefore he tells them, that their children, whom God had converted, and to whom he had given power to doe the same workes that he did, even they shall be their Judges to condemne them: and even so may it be with thee, thou that art a father or a mother, God having converted any of thine own children, that childe shall be thy Judge and condemne thee, if thou repent not. It may be God hath converted thy brother and sister, and thou art not converted; thy own brother and sister shall condemne thee, if thou doe not repent and come out of thy sins.

3. Thirdly, we may learn that it concernes all the world to take notice of every grace in Gods children, There is never a grace of God in any of his Saines but it shall condemne the world if it be voyd of it. The wayes of the Lord are all judgements, because they judge them that will not walk in them. Every grace, yea the very thoughts of the righteous are called *Judgements* by Solomon, Prov. 12. You may know a crooked thing by laying it to a straightline, and by that it is judged to be crooked: so the thoughts of the righteous which are right, holy and pure, shall judge the impure, unholy, and crooked thoughts of wicked men. Is the childe of God
humble

humble? His humility shall judge thy pride. Is the childe of God meek and patient in suffering wrong and injuries? His meeknesse and patience shall judge thy choler and revenge. Hath the childe of God faith given him to beleeeve in the Lord Jesus? His faith shall judge thy infidelity. Hath the childe of God the spirit of prayer given him? It shall condemne thee that prayest only with thine own spirit. Hath he zeale? His zeale shall judge thy luke-warmnesse. Doth his speech and communication administer grace to the hearers? It shall condemne thee that speakest of vaine and idle things. Yea, all the actions of the godly shall judge the wicked: and hence the Saints are said to doe Gods judgements, Zeph. 2. 3. that is, they doe according to Gods judgements whereby he will judge the world: Thus they that do mourn, do judge them that do not mourne: they that bewayle their wickednesse, and the sinnes of the times, judge them that doe not: they that fast, weep, pray, and humble themselves for the miseries of the Church in these dreadful dayes, they judge them that make no good conscience of their duties.

Fourthly, learne hience, that *all the Texts of Scripture, all the whole word of God, that is it that begets these Saints, and therefore they must needs judge the world, the word of God begets mens hearts unto sanctification and holinesse, whereby they become the Saints: and therefore if they, then much more shall the Word it selfe judge the world: and hence it is that all the*

words

words of God in the Scripture, are called *Judgements*, Psal. 105. 5. And our Saviour saith. *The word that I have spoken, the same shall judge you in the last day*, John 12. 48. *The word that I have spoken.* where mark he doth not say, *The word which you have heard*: No there are many swearers, and drunkards, and prophane ungodly wretches, that will not come to Church to hear the word; there are many wicked men, and dead hearted worldlings, and rotten livers, that will not be brought to hear Gods Word: it may be at this present, there are many whoremongers, drunkards, and wicked persons, that wallow in their filthinesse? in the Ale-house, Game-house, or Drab-house; or in the fields, or beds, or at their sports. Well, this word that is now a preaching, whether they will hear it or no, shall judge them at the last day. Now all the wicked in *Albford*, that heare the word of God calling upon them to repent, and to come out of their finnes, but will not, or out of contempt of Gods word, wil absent themselves from it; this word shall judge and condemne them. There is never a drunkard, swearer, or prophane person, though his pew be empty, but this word of God that denounceth the eternall wrath and vengeance of God upon them, if they come not out of their finnes, this word shall rise up in judgement against them and condemne them eternally. Oh that they could but hear it! but the word that I have spoken shall judge you, whether you hear it or not.

5.

Fifthly and lastly, hence it followes, that all the Ministers of God shall also judge the world. Sonne of man (saith God to the Prophet Ezekiel) wilt thou judge the bloody City? Yea, thou shalt shew all her abominations, Ezek. 22. 2. As if he should have said, Sonne of man, they are drunkards, wilt thou not tell them of it? They are whoremasters, wilt thou not tell them of it? They are filthy idolaters, wilt thou not tel them of it? They live in their sinnes, and in their abominations, and wilt thou not tell them of it? Son of man, tel them of all their abominations, and tell them that they shall go to hell, if they repent not, tell them that they are damned men if they go on, and come not out of their sinnes: Wilt thou judge them (son of Man?) Beloved, there is never a Minister in England, nor ever a Sermon that is preached by them, but it judgeth every Parish, and every man and woman in the congregation, that do not labour to do what is commanded them, and leave undone what is forbidden them: I say it judgeth them, or else it is a judgement unto them.

Use 1.

This then serves to condemne three sorts of men in the world: First, all those that despise the Saints, and that see not amiableness in their faces. All the Country doth reverence the face of the Judge when he rides his circuit; Let the Judge come into the Country, and all the Knights, Justices, and Gentlemen in the Country will go out to meet him, and bow unto him; yet these Judges are but Judges of a few rogues, malefactors,

factors and peafants of the Country: Alas, they are far from the dignity of the Saints? for the Saints ſhal judge Saints & Angels: all the world Kings and Queens, Lords and Nobles, and Captains of the Earth, the pooreſt Saint in Chriſtendom ſhall judge them. The Apoſtle, or rather, our Saviour ſaith, *to him that overcometh, and keepeth my words untill the end, to him will I give power over the Nations*, Rev. 2. 26. Whatſoever he be, if he doe the works of Chriſt, and walk in the Ordinances of Chriſt, hee ſhall have power over the Nations, not onely to contemne their pōmps and vanities, their luſts and corruptions, but alſo to convince their conſciences, and to condemne their ſouls for ever.

2.

2. Shall the Saints judge the world? Then what fooler are the wicked that prepare not for theſe Judges? When the Judge comes to an Aſſiſe, all men prepare for him; the Conſtables make ready their Preſentments, the Juries are warned, and the Clerks make ready their Bills, &c. leaſt the Judge ſhould clap a fine upon them: and ſhall the Saints be Judges, & doſt thou not prepare thy heart by grace? Doſt thou not get purity and holineſſe againſt that day? Surely, if thou doſt not, the very Saints will judge thee unmeet for heaven, and fit only to have thy portion in hell. When Chriſt ſaid, *To him that overcometh will I grant to ſit with me in my throne*, Rev. 3. 21. He addes, *Let him that hath an eare, heare*: Will God make his Saints to judge the world? Then let all wicked men give eare and heare what

what God saith of his Church : *The Saints shall judge the world* : therefore let all men take notice of it, and prepare themselves for their judgement.

Lastly, It condemnes all those that doe not see glory and majesty in the faces of Gods Saints. There is majesty in the face of a Judge; yea a man may discover in them a kinde of soveraigne majesty. Even so the Saints of God have a majesty in their courses, in their looks, in their thoughts, and in all their wayes; and in all these they shall judge and condemne the wicked. The wicked may give the Saints nick-names and scorne, flout, contemne, and deride them now in this life, but let me tell them, that how lightly soever they esteeme of them, they shall be their Judges : They may cry out against the Saints, as, long since the wicked Sodomites did against good Lot, Gen. 19. 9. *This fellow (say they) will be our Judge* : Why, what had Lot, done unto them ? Alas, he did nothing, but when they would have done that Sodomitish villany against the two Angels that came to him, Lot went to them and said, *I pray you my Brethren doe not so wickedly*. So let the godly be in the company of wickedmen, that abuse the good creatures of God; say, I pray you my brethren, doe not so wickedly, be not drunkards, be not swearers; brethren, I pray you doe not so vainly, nor so prophanely use the name of God in your mouths; I pray you my brethren, doe not prophane Gods Sabbaths; doe not lye, doe not cheat, nor cozen; if you doe these and these,

these things, the wrath of God will plague us for it, Oh then presently they cry out, *Who made you our judges?* As once the Hebrews did of Moses, Acts 7. 39. Dost thou call Saints hypocrites and dissemblers, men that judge before the time? Thou foole, wert thou not as good to suffer the Saints to judge thee now, whereby thou mayest see thy wretchednesse and misery, and by faith and speedy repentance prevent that doome, which otherwise they tell thee will come upon thee; as hereafter, when if thou hast not repented, thou shalt never escape that doome and vengeance, to which the Saints shall Judge thee? What, wilt thou not suffer them to call a drunkard, a drunkard? an adulterer, an adulterer? a blasphemmer, a blasphemmer? a carnall man, a carnall man? a worldly man, a worldly man?

It is a pretty observation out of *Cyprian*, that because Christ did reprove all sorts of religions, and spared none, he reprov'd the Scribes, the Pharisees, the Lawyers, the Souldiers, &c. and yet doth not reprove the Priests, because they were Judges of the people, not because he durst not, but he would not: If thou revilest the Saints, thou revilest thy Judges. Take heed then, how thou casts the least aspersion upon the Saints; do not say, they are rash Judges, uncharitable censurers, dissembling hypocrites; for they shall be your Judges. O that the people would hearken & be admonished in time, to prevent this judgement. Our Saviour saith, that *this is the condemnation, that light is come into the world, and men hate*

it, Joh. 3. 19. But the children of God, whom God calls the light of the world, these lights are come into the world, and men love darknesse more than the light. How can the wicked escape damnation, that have so many thousand Judges to condemne them? If the malefactor that is Indicted for murther or felony, cannot escape condemnation, that hath but one Judge to sit upon him: thou that art a wicked man, living in thy finnes without Christ, how canst thou escape, that hast so many millions of Saints to judge thee, yea from Adam the first, till the last Saint that shall be upon the earth? Surely the wicked shall never escape condemnation: for.

1. God the Father, who judgeth by way of *authoritie*, he will condemne thee; all judgement cometh originally from him; he that hath often commanded thee to repent, and to come out of thy finnes, he shall condemne thee, because thou hast not obeyed him.

2. God the Sonne, he will judge thee, who judgeth by way of *dispensation*, Acts. 10. First, Christ preacheth to thee repentance and remission of finnes, to which if thou yeeld not, then know, that there is a day appointed, wherein he will judge thee. That Saviour that thou sayest thou desirest, if thou part not with thy lusts, he himselfe will be thy Judge that will condemne thee.

3. God the holy Ghost will judge thee; that Spirit that now strives and wrestles with thee, that suggests good motions into thy heart, that

puts thee in minde of repentance, bidding thee leave and forsake thy finnes, and live holily, but if thou wilt not, this Spirit shall judge thee by way of conviction.

4. The Word of God shall judge thee, and that by way of forme, it being the platforme, according unto which Christ will judge the whole world. Now suppose there be forty prisoners in the Gaole together, one in for murther, another in for theft, another for treason, (that man that knows the Law, if there be equity and justice in the Assise) he, I say that knows the Law, knows who shall be hanged, or quartered, or burned, or set free; even so, Beloved, that man that looks through the Scriptures, that reads this or that Chapter, this or that sentence, may know that or this man will to hell, if he repent not? Say I this of my self? or sayes not the Scripture as much? *The fearfull, and unbeleeving, and all that love and make lyes, shall be cast into that lake that burneth with fire and brimstone for ever, Reve. 12. 8.* By this text the Lord Jesus will come and judge the world: and therefore as for all such as live and dye in their finnes, we may all know, that they shall be all damn'd in fire and brimstone for ever. Hereby I know that all they that make no conscience of idle, vain and earthly speeches, and reproachfull words, they shall give an account for them by this Text, *Mat. 12. 56.* Doth the Scripture say, that *all the wicked shall be turned into hell, with all the Nations that forget God?* I know it shall be so by the text, *Psal. 10.* for all things

things shall be done according to the Scriptures Rom. 2. 16. In that day (saith the Apostle) when God shall judge the secrets of mens hearts by Jesus Christ according to my Gospel; that is, just as Gods Ministers preach; just as you finde it written in the same Scriptures, so will he judge at that day.

Beloved, there is never a Text throughout the whole Scripture, that commands you to leave and forsake your sinnes, but it shall judge you, if you doe not: there is not one Text of Scripture, that commands performanc: of any holy duty, but it shall rise up in judgement against thee, if thou performe it not. Doth the Scripture say, Be not drunke with wine wherein is excesse? Ephe. 5. 18. It shall judge and condemn the drunkard that drinks excessively. Doth the Scripture say, Mortifie the members which are upon the earth, fornication, uncleannesse, inordinate affection, evill concupiscence, and covetousnesse, which is Idolatry? Col. 3. 5. If notwithstanding, these sinnes live in thee, this Text shall rise up and condemne thee to hell. Doth the Text say, That the father to the children shall make known Gods truth, Esa. 28. 9. Eps. 6. 4. Parents bring up your children in the nurture and information of the Lord? It shall rise up in judgement and condemne those parents that have not instructed their children to feare God. Doth the Text say, Thou shalt teach the word of God unto thy children and that thou shalt talke of it when thou sittest in thy house, and when thou goest by the way, when thou

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lyest

lyest downe, and when thou risest up? Deut. 6. 7. It shall judge thee, because thou makest no conscience of holy conference. All these and the like Texts of Scripture, shall rise up and stand in rank to condemne thee, that hast not swayed thy heart, and framed thy life according to the Scriptures.

5. 5, All the *Ministers of God* shall sit as Justices in common (from the first Preacher of righteousness unto the last) *Moses* shall Judge thee, *Joshua, David, Esay, Jeremy, Hosea, Daniel, Paul, Peter, &c.* they shall all judge you: just as Gods Ministers judge you here, so will God; he will take all his Sermons, and clap them upon the heads of all rebellious hearers, and so damn them for ever.

6. Lastly, *The Saints* shall judge you; yea, all the Saints from one end of the world to the other, they shall assist the just Judge of heaven & earth, and they shall be interpretative Judges.

Beloved how can the wicked escape condemnation, that have so many thousands of Judges, so many thousand exhortations and reproofes, so many thousand admonitions & invitations, so many thousand mercies & proffers of Christ? When God the Father, Sonne, and holy Ghost, shall judge them, when heaven and all the Angels in heaven, and all the Saints on earth, shall judge them, and condemne them? How canst thou escape? Is there never a drunkard in this congregation? is there never a swearer? never a prophane person? never a mocker? never

ver a railer in this towne, that refuseth to hearken to the word? The men of Ninivie shall rise up in judgement against them; and condemne them, because they still live in their finnes notwithstanding they have had not three dayes preaching, nor forty dayes space onely for repentance, but many years of grace calling upon them. The Queen of Sheba shall condemne many that live in their finnes, who went many hundred miles to heare the wisdome of Solomon (for, going and coming, it was well-nigh two thousand miles) but you have the word of Christ preached in your eares, and saying, the Kingdom of God is come among you; but you will scarce step out of your doores to receive it, or take any paines for it. This one woman shall judge them. There will be no way for the wicked to put off their judgement: then the sonnes of Eli shall have none to advocate between God and them, none to cloke or cover their wickednesse; they shall then have no excuses for themselves: for, would they excuse themselves? the Saints shall judge them: would they send out excuses? the Saints shall cut them off.

Would they in the first place say, Alas! I was ignorant, I knew not how to pray, or to read, or to meditate on the Scriptures, nor to chatechize my family; I was dull and blockish to conceive such points as were taught me; and if I did live in sinne, it was ignorance that taught it me; I was never book-learned? Saith Augustine, this Ignoramus that was as ignorant and as little

book-learned as thou, he eschewed those finnes that thou livest in, got the anointing of Gods Spirit to anoint his eyes, to see and know the things of God, which thou hast neglected to get; he shall condemne thee.

A second excuse is *poverty*. I have no means to live on; if I should run after Sermons, I should beg my bread: I have a great charge to keep, and nothing but my labour to maintaine them; and therefore I cannot spare time, for *meditation*; I have no while to study the Scripture, to pray and to mourn for my sins, and to get grace. Well, the poore Cobler that liveth next doore to Saint *Anthony*, shall rise up and condemn thee; hee was as poore as thou, and had as great a charge to keep as thou: yet hee mourned and wept, he got grace, and he set time apart for prayer, reading, meditation, holy conference; he shall judge and condemn thee.

Thirdly, they shall have no excuse by *employments*; I am a servant, I am commanded to doe this or that, I finde so much businesse to follow, that I cannot finde any time for such things. Another saith, I have great employments, I have many Irons in the fire, and therefore God, I hope, will be mercifull unto me. Well then, *Cornelius* that had as many and as great employments as thou, and *Eleazar* (*Abrahams* servant) who was a servant as well as thou, yet in as much as they walked with God, and waited upon him in his ordinances, they shall judge thee.

Fourth.

Fourthly, they shall have no excuse from their *callings and trades*, I am an Inne-keeper, and if I should not suffer drinking, and swearing, and gaming, I should not live. Another saith, I am a tradesman, and if I should ask at first just so much as I could take, I should never bring customers to my price, and so I should not live of my trade. Well, *Rahab* was an Inne-keeper, as well as thou, and yet shee lived by faith, and did not suffer such wickednesse in her house. So may a tradesman, that had the same trade, & the same imployment with thee, and as great a trade as thou, and yet have avoyded these finnes and evils that thou fallest into : they shall judge thee.

Fifthly, they shall have no excuse from the *times they live in*. Alas (saith one) I live in wretched times, all the world is given to sinne. Therefore if I should be so strict and *precise* in my wayes, if I should run after sermons, pray, sing Psalmes, &c. all the world would be against me. There are no professors of religion but are reproached and miscalled, I should lose all my friends, I should be hated and opposed; yea, it may be (the time being such) I should be accused to Councils, and have my life questioned; there is nothing but disgrace and reproach, and persecution; wherefore I was afraid, and did dispense with my conscience, Ah wretch! that man that lived in those wicked times in the same town with thee, that had the same hatred and reproach that thou wast afraid of, that hath

endured all the rebukes of Christ that thou wast ashamed of, yet he went on, and continued unto the end; he shall judge thee.

Use 3. The use is for the just reproof of many of the Saints of God, because they are not so circumspect and watchfull over their wayes, as they ought. Dost thou judge others (saith the Apostle) and yet dost the same things thy selfe? Romans 2. 2. So may I say to all such, Will you give way to sinne? will you suffer your lusts and corruptions to sway you, and not endeavour to root out or kill them rather? how wilt thou then judge the world? How wilt thou then be able to rise up in judgement against the wicked, to judge them for such sinnes wherein thou allowest and livest thy selfe? Surely God will never account thee for a Saint, if he cannot judge the world by thee. Oh this should rent the heart and bowels of those that goe for Christians, that goe for Saints, yet live not as Saints should live. If God cannot take thee, and judge the world by thee; if he cannot take thy life, and judge the life of the Pagans, Infidels, all luke-warm earthly, and secure sinners, he will not account thee for a Saint. This then first condemnes all unholinesse in the lives of them that be Saints. Beloved, if we did but live like the Saints of God in holinesse and purity in the wayes of God, the Lord would put such splendor and glory upon us, that would even daunt the very face of our enemies, and make them stand amazed at Saints. But it is the contrary with us, the glory of God

is departed from us, *Spaine, France, and other Nations* fear us not : Why ? The righteousness and purity of *Religion* is departed from us. For you shall have a Saint come into the company of a wicked man, and yet the swearer will not be afraid to swear before him : the drunkard will not be afraid to be drunk before him, the filthy speaker will not be afraid to utter rotten speeches before him : the lyer will not be afraid to lye before him : the worldly man will not be afraid to discover his vanities before him by his carnall and filthy conference. Beloved, all this is, because the Saints have lost their glory ; if they did live as Saints ought to live, the wicked would tremble to work wickednesse before them. Though a wicked man be a drunkard, and abuse the good creatures of God when no Saint is in his company, yet if a Saint were present, he would tremble, and not dare to do it. Though he were a swearer, a filthy talker, a vain worldling amongst his companions ; yet if he come in the *Saints* company, and the Saints stand in Gods counsell, then would the wicked tremble and quake to do such things : then would they lick in their tongues, and not dare to speak such blasphemous oaths, such vain and unprofitable words, filthy lyes and flanders. It is said of those that gladly received the Apostles words, and were added to the Church, that *the fear of them came upon the world*, Acts 2. 41. What, did the Disciples goe with swords and guns, &c. to keep men in awe there.

by ?

by? No, they continued in the Apostles doctrine and fellowship, and did live according there to, and this made all the world afraid of them.

Secondly, this condemnes the little difference that is betwixt the wicked of the world, and some Saints in their lives and manners: Beloved, is there so little difference betweene the Judge and the prisoners, that any one need to come and say, I pray you Sir, shew me which is the Judge, and which is the malefactor? Is there not a plaine difference both in apparell and carriage? The one is in rich apparell, and the other in stinking and filthy cloathes, having his hands manacled, or his legs chained. But it is to be feared, that many of the Saints have neglected holinesse and purity in their carriage and actions which they performe, that one can hardly tell which is a Saint, & which is a reprobate. If a man deale with a Saint, and deale with a wicked man, he seeth no difference betweene them. Let a Saint doe any action, either pray, hear, or conferre, let a wicked man do the like, there is such deadnes, such carnality, such worldly-mindednesse, such luke-warmnesse of affection, that one can hardly tel which is the Saint & which is the hypocrite. Beloved, if the Saints did live like Saints, there would be as plaine a difference between a Saint and a wicked man, in their lives and behaviour, as is betwixt the Judge and the Rogue that is to be judged by him. *Hast thou not considered my servant Job, (saith God) how there is none like him in all the earth?*

earth. Job 13. 4. 8. If a man come to be a Saint indeed, there is never a wicked man in the Town and Country, that lives and doth as he doth, and walks as he walks, nor prays as he prays, nor hears the word as he hears it, nor that confers or meditates as he doth, that beleeves and repents as he doth, that strives against his lusts as he doth: there is none like him in all the world.

Thirdly, it condemnes the scandalousnesse of many Professors in their behaviours and actions. Oh how do wicked men insult and exclaim hereupon, to see a Professor led away and overcome by some lust! What (say they) are these they that are led by the Spirit of God? Are these your devout men? why, they can covet and scrape as well as others; they can couse and lye as well as others. I, those that are your great Professors, and hot spurres, they are as covetous, as worldly, as cruell as others, though they will not be drunk, nor swear, yet they will couse and lye, as well as others. The consideration whereof made the Prophets heart to bleed in him, and to pray, Oh purge me from my murder and adultery, and all other my secret finnes, lest I cast mire and dirt in the faces of thy children, causing them to beare the reproaches of my finnes. Oh let not those that seeke thee, be ashamed for my sake, Psal. 69. For thy sake that livest scandalously and offensively, for thy sake that livest covetously and scraping after the world, that art so unjust in thy dealings and promises, mire and dirt

dirt, scandals and reproaches are cast upon the children. For thy looseneſſe, yea for thy carnall liberty it is that the true professors of Religion are reproached, ſuſpected, and hardly cenſured in the world. What did *Jacob* when he was to walk with the people of the Land? *Gen. 35. 5. 6.* he purged his houſe, and (ſaith the text) *the terror of God was upon all the Citie*, hee made them all to tremble at him. I tell you, all the wicked in *Aſſford* would tremble at the Professors that live therein, if they did live and carry themselves like *Saints indeed*. Oh if all thoſe that did profeſſe themselves to be Christians, were Christians indeed; and that profeſſe themselves to be Saints, were Saints indeed, living in the power and ſanctification of holineſſe; then men would ſay, of themselves, of a truth God is in theſe men, *Chriſt dwells in them*, and the Spirit of God leads and governs them indeed. If thou wouldſt judge the world, take heed how the world judgeth thee, leaſt thou with the world be condemned eternally. It is ſaid that *Herod ſeared John*, because he was a *juſt man*, *Mark 6. 23*. So if all thy neighbours did know that thou wert a juſt man, a holy and conſcionable man in all thy wayes, and in all thy actions, and that cannot indure ſwear- ing, lying, and deceit; but did ſee that thou waſt juſt, and one that ſeared God truly, they would all ſeare thee.

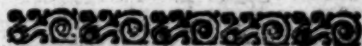
THE
PUNISHMENT
Of Unworthy
COMMUNICANTS

At the
TABLE of the LORD:
DELIVERED

In a SERMON preached,

By that Reverend and faithfull Mi-
nister of Gods Word,

WILLIAM FENNER, B. D.
Sometimes Fellow of *Pembroke Hall*
in *Cambridge*, and late Pastor
of *Rochford* in *Essex*.



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A SERMON OF

Mr. WILLIAM FENNER'S

Upon this ensuing Text.

I COR. II. 20.

For this cause many are weak and sick among you, and many sleep.

THE Apostle, in this Chapter, taxeth two abuses which were then amongst the Corinthians: First, the unseemly habit of women in the congregation, from the first verse to the 17. Secondly, the prophane usage of the holy Communion, both by men and women, from the 17. verse to the end of the Chapter: And herein, from the 23. verse to the end of the 29. he sets down the Institution of the Lords Supper; and thence raised a point of Doctrine.

That whosoever would come to this holy Communion, they must examine themselves, that so they may

Doctrine
I.

may come worthily; else it were better that they never came.

So we read in the 28. verse; *But let a man examine himself, and so let him eat of that Bread and drink of that Cup: As if the Apostle had said, Unless a man examine himself, and search his own heart, and finde out his sins, and dive into the secrets of his soul, to bring out his hidden corruptions, confessing them and judging himselfe for them before the Lord, let him never presume to come unto the holy Sacrament.*

And then he proves it by three Reasons.

Reason 1.

The first is taken from the end of the Sacrament; for it is the remembrance of the death and passion of Christ: so it is in the 26. verse; *So oft as you Eat of this Bread and Drink of this Cup, you shew forth the Lords death till he come. It is a reason that the men of this world are not acquainted withall, and therefore it was a good wish of a Reverend Father, that the Sacrament should never be ministred, but there should be a Sermon, to teach men the nature of it, and to instruct them in the Mystery thereof. Wee approach unto the Sacrament hand over head, living in our sinnes, not showing by our coming, that Christ is dead; we say, and we professe that Christ dyed for our sinnes and yet notwithstanding our sinnes live in us, as if Christ had not dyed for us, or as if we would proclaim, that his death hath had no effect in us. For were we dead with Christ, then sin and the living occasions of sin, would be dead in us also. My Beloved, we should*

should never come to this Sacrament, but we should shew forth the Lords death thereby, that is, that Christ is dead (or, rather dyed) for sin, and that sin is also dead in us.

The second reason is taken from the damned wrong wee offer unto Christ, if we come in our finnes, for we are guilty of the body and blood of Christ, as it is in the 27. verse; nay, thou sinnest against the Lord Jesus Christ not a jot less, than Pilat that condemned him, than Judas that betrayed him, and the Jewes that cryed out, Crucifie him, crucifie him: yea, thou art as much guilty, as if thy owne hand in thy owne person had been imbrued in his blood. Now we know it is a horrible sin to be guilty of the blood & murder of an ordinary man, yea of a very rogue; how much more is it a great and fearfull sin to be guilty of the body and blood of the Lord Jesus Christ, the onely and eternall Son of God? yet comest thou to this holy Communion, and bringest no lesse than the guilt of the body and blood of Christ upon thy soul?

Reas. 2.

The third Reason is taken from the wofull wrong and injury that man brings upon his owne soule, that comes unpreparedly without examination of himselfe; in the 20. verse, he eateth and drinketh his own damnation; that is, he maketh himselfe guilty of, and liable to the same vengeance that the crucifiers of Christ had inflicted on the. Good had it been for that man (saith Christ of Judas) if that he had never been born: So may I say, Good had it been for that man and that wo-

Reas. 3.

men, if they had never been born, who come unworthily unto the Table of the Lord; for when they eat of that Bread they eate their owne bane; and when they drink of that Cup, they drink their own damnation.

Use 1.

Then commeth he to make some uses of this point; and first he condemnes those that as they come; so they goe away from the Sacrament; no more holy, no more gracious than before; but as they come in their sins, so they go away in their sins; they came drunkards, and they goe away drunkards; they came worldlings, and they goe away worldlings; they came mockers, and they goe away mockers; they came in their wrath, anger, malice, deadnesse, hypocrisie, and lukewarmnesse and so they goe away, still never the better, but living in them as they did before: As in the 17. verse. *You come together* (saith the Apostel) *not for the better, but for the worse*: Whereas if they would have come worthily, they should have gone away the better, they should have received more grace and holinesse to walk with God, more power and strenght against sin, and corruption; yea, the Lord would have ratified and confirmed his Covenant with them; whereas living in contention, and not coming with preparation, they grow the worse by the Sacrament. The *Corinthians* thought that the Apostle would have praised them for their coming to Church, & receiving the Sacrament: *Shall I praise you?* in this (saith the Apostle) *I praise you not.*

Secondly,

Secondly, He makes an use of terror against all those that dare come in their finnes unto this holy Sacrament of the Lord; for that man that commeth in his finnes unto the Table of the Lord, 1. Though he may think he receives the communion, yet he doth not: for this is not the Table of the Lord, but the table of devils. It is true, thou receivest the Sacrament of the body and blood of Christ; but yet comming in thy sins, thou receivest not his body and blood, as of a Saviour to save thee from thy sins: Indeed thou receivest the body & blood of Christ sacramentally; but it is as the Judge to condemne thee unto the pit of destruction, for thy damned Impudency in coming so unworthily unto this holy Sacrament. For that man cannot eat the body of Christ, that is not a member of Christ; therefore thou must be a limbe of Christ, if ever thou wilt receive worthily.

2. If a man come unto the Sacrament, and come in his finnes, he cometh to his own destruction: for though it be a sweet banquet to refresh an humble and weary soul, and to make it walk more cheerfully in the wayes of God, all the dayes of his life: yet he that commeth unto it in his finnes, and receiveth it in his uncleanness, speedeth, thereby, his own damnation, and receiveth it as his *viaticum* to hell. The Apostle compares Baptisme to the red Sea, 1. Cor. 10. from which place Chrysostome saith, that as the red Sea was away for the Israelites to passe through to Canaan: so it was as a grave to

swallow up the Egyptians to their destruction : So the Lords Supper is as a grave or open pit whereby many plunge themselves into eternall destruction; but as a chariot to the godly to carry them to heaven.

Use 3.

Thirdly, by *comming in thy sinnes*, thou makest thy selfe lyable to Gods temporary plagues and judgements; as appears in my Text, *For this cause many are sick and weak among you, and many are fallen a sleep, [For this cause]* which is not onely a note of conclusion, but of the cause: *For this cause*, namely, because they examine not themselves, but come in their sinnes and receive it unworthily. One man hath a disease in his body, that he liveth not out halfe his dayes; another is sick and weak neer unto death; a third is fallen asleep, Wherefore? why (saith the Apostle) for this cause of receiving unworthily the Sacrament of the Lords Supper.

Use. 4.

Fourthly, *for instruction*, that because the people of God as well as wicked men, are guilty of unworthy comming to the Lords Table, therefore he exhorts them, that if they would not have the Lord judge them, that they would judge themselves, as in the 31. verse. *For if wee would judge our selves, we should not be judged of the Lord.* If we would sit downe and search our owne hearts, and try our own spirits, and pry into our own bosomes, and out with our old corruptions, and unclean lusts and enter into a new covenant with God, of holy walking before him for after time, if we would thus judge and

con-

condemne our selves, and mortifie our finnes, comming with grace unto this holy banquet, then we might come with comfort unto this blessed Sacrament, assuring our selves that wee shall escape the judgment of the Lord. For those of the Corinthians whom God struck with sicknesse, weaknesse, and death, it was to instruct others that are well and in health, that they venture not to enter upon these holy mysteries with unholy hearts, and unclean hands.

Use 5.

Fifthly, he concludeth with a use of exhortation in the 33. and 34. verses: *Wherefore brethren, when ye come together to partake of the holy Communion, tarry one for another: As if he should have said, A way with all your disorders, and come not with a temporall, but with a spiritual appetite; provide not thy teeth, but thy heart for these dainties: for this is not a feast for the body, but for the soul, therefore away with all your disorders & unseemly coming unto this blessed Sacrament, take heed & repent of this sin among you, and of all other sins which you know your owne conscience to be guilty of, and so come unto this holy communion.*

Now, the verse that I have read to you, is a part of that use of terror which the Apostle makes against the unworthy receivers of the Sacrament; and it contains Gods severe hand and judgement against those that come unworthily: wherein note three things.

First, the cause of their punishment, which is the unworthy eating of the Communion: For

this cause many are sick and weak among you and many are fallen asleep.

2. Secondly, the punishment inflicted for this sinne, weaknesse, sicknesse, and mortality: For it seemes (saith Peter Martyr) that the Lord sent a sore plague and pestilence among them to revenge himself of them for their abuse of the Sacrament, for this cause.

3. Thirdly, there is the delinquents, which are you Corinthians: Many are sick and weak among you, and in them all others that come unpreparedly to the Sacrament.

Chrysostome notes here, that our Apostle doth not fetch here an Argument or example of judgement from others, as he had done in the former chapter, but he brings it from themselves, who sensibly felt the wrath of God upon them for this very sin: As if the Apostle should have said, How is it, O Corinthians, that you dare venture to come unto the Communion so unpreparedly, and that you have no more regard of so weighty a businesse as is the receiving of the body and blood of the Lord Jesus Christ? See you not the wrath of God upon your dwellings, and the curse of heaven to take hold of your town? you see it this very time, that some are weak and very sick amongst you, neer unto death, and others have been struck with death before your eyes, and the wrath of God is not removed, but lyes yet upon you: What will you *alwayes* goe on, and never cease to provoke the Lord to indignation and wrath against you for your sins, untill

untill his jealousie hath utterly consumed you, and clean cut you off? And howsoever many of you may think that this sickness, weaknesse, and mortality comes upon you by chance, as from the infection of the ayre, or other secundary causes, I tell you nay, but it is for this cause onely, even your unworthy comming to the Supper of the Lord. Whence we may observe this point of instruction :

* That God doth most severely punish the unworthy receivers of the Sacrament of the Lords Supper.

Doct. 2.

He punished the Corinthians here with sickness, weaknesse, feavers, pestilence, death temporall, and God knowes how many with death eternall. Theodoret observes, that the Apostle told them of a thing that was acted amongst them, for if he had told them of such judgments as had been hid from them, & not manifest before their eyes, as if they had not felt the sickness in their bodies, and heard the bells tolling daily in their ears, they might have thought that the Apostle had but lyed unto them. So the people of Israel, as we may read in 1 Cor. 10. 2, 3. verses, they were baptized in the Cloud and in the Sea, and they did all eat the same spirituall meat and drink the same spirituall drink; yet, as it is in the fifth verse, with many of them God was not well pleased. Nay, God was so wrath with them, that within the space of forty yeares, many thousands of them were destroyed by death here, and God knoweth how many thousands of them in

hell. For God speaketh of hell, as we l as of death; and their sin was so great, that it made God confirme it with an oath, that they should never enter into his rest. And Saint Cyprian saith, that the Lord hath shewed many miracles, and declared many fearfull judgements upon the unworthy receivers of the Sacrament.

Judas, who *Ambrose* thought received the Sacrament (though *Hilary* and others that he did not, but only that he did eat the Passeover, and was coming to the Sacrament also) but see his doome, *John 13.* as soon as ever he received the sop, the Devill entred into him; and so it is with all such as come to the Communion in their sinnes without repentance, and unfained resolution of walking ever after worthy of the Sacrament; I say unto all and every one of them, that as soon as ever thou receivest the Bread and Wine into thy mouth, thou receivest the devil together with it; as soon as ever it goeth down into thy body, the Devill goeth after it, and taketh more full possession of thy heart and soul.

Heas. 1.

Now the reason why the Lord doth so severely punish both with temporall judgements, and with spirituall curses, the unworthy receivers of the Sacrament, is, in regard of the authour of the Sacrament, who is Christ; and that not onely as he was man, (as the Papists would make us beleeve) but Christ as he was God did institute the same. So saith the Apostle in the 23. verse, *The Lord Jesus Christ in the same night that he was betrayed, took bread and break it, when he had given thanks,*

thanks, and said, Take yee, and eate yee, for this is my body which is broken for you. Now if the Lord Jesus did institute it, what an acursed thing is it for any to defile it, and to sin against Christ? It is a damnable thing to sinne against God; but to sin against God, as he is God in Christ, is damnably damnable. The holy Ghost in the second Psalm exhorts to kisse the Sonne lest he be angry, and so thou perish: As if he should say, Adore the Sonne, Adore the Lord Jesus Christ, and so come and eat of this Bread, and drink of this Cup: for if he be angry, thou wilt surely perish: If thou sin against God and so go out of the way, Christ upon thy repentance will set thee in again; but if thou sinnest against God in Christ, who is the Way, the Life, and the Truth, thou shalt surely perish from the right way: for there is no other way to bring thee in again, *Acts 4. 12.* Therefore wofull is thy case, and miserable is thy condition if thou sinnest against Christ, prophaning his holy ordinances which he himself hath instituted, and abasest and despisest that blessed Spirit of his, that comes to seale unto thee the redemption that he hath purchased by his blood. Better had it been for thee that thou hadst never been born: for if he be wroth, blessed onely are all they that put their trust in him, and come preparedly unto his holy Ordinance, and that by faith embrace the Lord Jesus Christ. But woe unto all prophane persons that live in their sins: if his wrath be but a little kindled, then woe to all drunkards, swearers, and uncleane persons; but
blessed

bleſſed is that man that is come out of his ſins. For if his wrath be ſo terrible when it is but a little kindled, O how much more fearfull will it be when it is deeply incenſed! Therefore if thou com'eſt unto this holy Sacrament in thy ſinnes, without due preparation and examination, what doeſt thou but even ſet the wrath of God burning upon thy ſoul and body from the very bottom of hell?

When the Lord Delivered the Law upon Mount Sinai, he commanded the people to ſanctiſie themſelves; yea if a beaſt did but touch the mountain, he muſt dye for the ſame, even be ſtoned to death, or thruſt through with a dart, Heb. 12. Much more then now, when the Lord doth deliver the Goſpel, eſpecially the groundwork and maſter-peece thereof, the Lord Jeſus Chriſt, and that in the moſt bleſſed manner that ever God exhibited himſelf unto man; how much more doth God require purity and holinneſſe, that all ſuch as come to receive the Lord Jeſus Chriſt in the bleſſed Sacrament, ſhould be ſanctified, purging their hearts, & cleaſing their ſouls from all their ſin & uncleanneſſe? Should not a beaſt touch the mountaine where God did appeare, and dareſt thou touch the body of Chriſt, and drink his bleſſed blood in thy ſins? The very Angels of heaven will curſe thee, and the clouds of heaven will poure down ſhowers of vengeance upon thee: for God hath more ſevere puniſhments to inflict upon ſinners under the Goſpell, than he uſed under the Law, though

though then he struck them with more *visible* and sensible plagues and judgements than ordinarily he bringeth upon men now: as *Gabexi* for his covetousnesse was stricken with leprosie; *Corah*, *Dathan*, and *Abiram*, the earth opened her mouth and swallowed them up quick for their rebellion against the Lord: *Er* and *Onan* were stricken dead for their wickednesse: *Jeroboam* had his hand withered for stretching of it forth to strike the Lords Prophet. And though the Lord bring not such *sensible* punishments now as he did then, yet he knowes how to punish the world a thousand times more than he did then, at this time. As a father hath other kindes of punishments for his sonne, when he is *grown up*, than he had when he was in coats, and but a *childe*; then a twigge or two would serve the turne; but if he comes to mans estate, and then *rebell* against his father, it may be that he will disinheric him, and cast him out of his family: So in former times God did scourge and whip his people when they sinned against him; but now he hath drawn out his Church to this age, even to the age of the Gospel, he hath severer strokes of plagues and curses, wherewith to confound all prophane and impenitent sinners, that dare to abuse that blessed Sacrament of the Lord Jesus Christ.

The second Reason is, *in regard of the matter of the Sacrament*, which is Christ also; who as he was the efficient cause, so in regard of Sacramentall relation, he is the matter of the Communion,

munion, 1 Cor. 10. 16. The Cup of blessing which we blesse, is it not the Communion of the bloud of Christ? and the bread which we breake, is it not the communion of the body of Christ? Now the better matter any thing is of, the more heynous is the defilement of it: A master will not be so angry for casting his earthen vessels into the mire, as he will be for casting his rich jewels. The Bread and Wine in the Sacrament, are the blessed Communion of the precious body and bloud of Christ, and darest thou to defile them? Knowest thou not that thou dost greatly increas the wrath of the Lord against thy soul thereby? That soule *whatever it was* from Dan to Beersheba, that came in his *uncleannesse* to partake of any of those *holy* things which the children of Israel hallowed to the Lord, whether he were man or woman, rich or poore, that person was to be cut off from the presence of the Lord, *Levit.* 12. whereto the Lord sets his seale for the confirmation thereof (*I am the Lord:*) And as sure as I am the Lord, so will I see it accomplishid. So my beloved, let me say unto you of England, from Dover to Newcastle, or frō the one end of the town unto the other, that soul who toucheth any of these holy things with an impure heart, and cometh to partake of them with his *uncleannesse* upon him, living in his sinnes, and wallowing in his lusts, casting off the feare of the Lord, and making no conscience to walk in Gods wayes, that soule shall surely be cut off that cometh so unworthily unto the Table of the

the Lord; not only the hand that taketh it, and the mouth that eateth it, but even the *very* soul of him that so cometh, shall perish from the presence of the Lord. So *Levit. 7. 20.* *That soule that eateth of the flesh of the Sacrifices of peace offerings that pertain unto the Lord, having his uncleanness upon him, even that soule shall be cut off from his people.* Now you know that all those sacrifices had relation unto Christ; but yet under the Law they were but shadowes, and typicall relations, and were not so lively and effectually means for the exhibiting of Christ, as the Lords Supper is: And therefore if such as came in their uncleanness unto them, were punished with no lesse punishment than a cutting off from fellowship with the Lords people; what wrath and vengeance will the Lord bring upon thee that comest with thy uncleanness upon thee unto this holy Communion? *Augustine* saith, that man that receiveth the Sacrament unworthily, receiveth a great plague to his owne soule, and a great torment to his owne conscience, yea and heapeth up a store of wrath unto himselfe against the day of wrath. Mee thinks thou that livest in thy sinnes, and wilt not come out of them, when thou hearest these words [*This is my body*] and seest the bread broken before thy face, it should even make thee tremble and quake to look upon it, more to touch it, and most of all to tast it: for *it is the Communion of the body and blood of Christ*; and how darest thou come in thy sins to defile it?

Reas. 4.

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Reas. 3

A third Reason is, in regard of the forme of the Sacrament, which is Christ too, for as he is the efficient cause that instituted it, and as he is also the matter of the Sacrament, so in the third place Christ is the forme of the Sacrament also, wherein the confirming grace of God is sealed up unto thee: Now as it is treason for a man to offer contempt unto the Kings broad Seale; so certainly is it high treason against this King of Kings, to contemne this blessed Sacrament, which is the Seale of the righteousness of faith. If thou shouldst clip the Kings Coyne, I will say that thou art a Traytor. Oh what a traytor art thou then, yea, accursed traytor in the account of God and Christ, if thou clippest his holy Communion, if thou clip it of thy examination, and due preparation, and so come hand over head, not regarding so holy an Ordinance! Thou sinnest against the Court of heaven. That which Saint James speakes in generall of the whole worship of God [*Draw neere unto God*] let me apply it in particular unto this drawing neere unto God in this holy Communion, James 4. 8. *Cleanse your bands yee sinners, and purifie your hearts yee double minded: Draw neer unto God in the hearing, reading and meditating on Gods word; draw neer unto God in prayer, and in this holy Sacrament, and receive it for your amendment of life. [Draw neere to God] I, that I will, (saith the wicked man) I will come to Church, & draw neer unto the holy Communion. Will you so? (saith the Apostle)*

Apostle :) No, first, *Cleanse your hands yee sinners, and purge your hearts yee double-minded*: As if hee should say, never think of drawing neer unto God, or setting foot on this holy ground, and handling those holy mysteries of Christ, unlessse thou first purge thy heart, and cleanse thy soul from all thy filthy lusts and cursed corruptions, lest otherwise, thou coming in thy sinnes with thy uncleannesse on thee, and so receiving unworthily, thou eatest and drinkest thine owne damnation, (as our English translation hath it) damnation to thy selfe, and not to another. No, God forbid, that thou shouldest by thy unworthy coming, eate and drinke condemnation to another, for thou that art a childe of God, and comest unto the Table of the Lord with repentance, and a sound measure of preparation, though others that sit in the same pew with thee, for their prophanesse eat and drink their own damnation, yet thou shalt be sure to receive the *seale* and assurance of thy reconciliation and salvation, with free acceptance of God, through the Lord Jesus Christ; for every man shall bear his owne burden.

The last Reason is, *in regard of the end of the Sacrament*, which is Christ also: For, as he is the efficient, materiall, and formall cause, so Christ is also the finall cause of the Sacrament: So it is in the 26. verse, *As oft as you eat of this Bread, and drink of this Cup, you shew forth the Lords death untill he come*. Not that Christ may be eaten with the teeth, or corporally received in the Sacra-

Reas. 4.

Sacrament, or as if he were there productively, or transubstantially, (as the Papists say) ; no, the Apostle shewes, that the end of the celebration of this Sacrament, is to shew forth the death of Christ untill he come.

Object.

I, but (say the Romists) *unlesse we eate the body, and drinke the blood of Christ really, and not the consecrated bread and wine, how can any man by this unworthy communicating, eat and drink his own damnation, and make himselfe guilty of the body and blood of Christ.*

Answer.

I answer, a man cannot bring this guilt upon himself by eating a peece of bread, or drinking a cup of wine ; but the Apostle hath an answer so fitted for this, as that all the Papists in the world shall never be able to gainsay ; and therefore I pray you to mark it: for he hath joyned these two verses together ; *As oft as you eate of this bread and drinke of this cup, you shew forth the Lords death till hee come : Wherefore whosoever eateth this bread or drinketh this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord ; even for this cause, because it is the shewing forth of Christs death till hee come. Therefore if thou eatest and drinkest unworthily, comming in thy sinnes, and resolvest to goe on in them, that as thou wert proud before thou camest to the Sacrament, so thou art still ; as thou wert cholerick, angry, and impatient before, so thou art still, as thou wert luke-warm and dead-hearted in Gods service before, so thou remainest still, remember I pray thee, that*

as

as oft as thou hast come unto the cōmunion in those thy sins, thou hast made thy selfe guilty of the body and blood of the Lord Jesus Christ. Therefore I beseech you to look to it, & in time to repent, and pray with the Prophet *David*, Ps. 51. *Deliver me from blood-guiltinesse, O Lord; even from the blood of thy Son: least one day it bee laid unto thy charge, and required strictly at thy hands. For, for this cause many are sick among you, and many weak.*

Is it so then, that the Lord doth so severely punish the unworthy receivers of the Sacrament? Take notice (I pray you) then from whence cometh all sicknesse, weaknesse, and mortality, and the reason why the Lord doth send so many kinde of sorrowes, crosses, and miseries upon men: namely, because of the unworthy receiving of the Lords Supper. So saith Master *Calvin*, why doe you wonder to see such warres, and rumours of warres, that there is so many bloodsheds; so many Townes and Cities ruined, and so many Countries sacked and depopulated, so many calamities come upon the Churches abroad, & so many plagues and scourges to over-run Christendom at this day, is not the cause plaine enough? men come unto the Table of the Lord carelessly and unworthily. And, beloved, we shall never see the Lord take away his judgements here from the earth, untill we betake our selves to a more diligent & holy receiving of the Sacrament. For this very cause there are so many strange diseases amongst us,
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never formerly known or heard of untill these dayes, as, the French Pox, the English Sweat (as they call it) that even the Physitians themselves are blunted at them; and (as *Peter Martyr* well observes) hence are all diseases, as plagues, pestilences, (which were late amongst us) drop-sies, bloody-Flux, Agues, Apoplexies, Convulsions, burning Feavers, and impostumes, &c. and all for this cause. One man hath fallen into a Feaver, and we wonder at the cause whence he took it; but in truth the communion hath cast him into his Feaver, and the Lord will avenge himselfe on him for the same. Another is sick, and he thinks that a cold hath brought it upon him; but it is the unworthy receiving of the Sacrament that is truly the cause of it. A third man dyeth before his time, even in his full strength, before in the course of nature he hath ended halfe his dayes; but the cause is unworthy comming to the Communion, which hath taken hold of him, and cut off the thread of his life.

Many there be that expound these words in a spirituall sense. *Many are sick and weake, and many are fallen a sleep,* that is to say, many have their consciences seared, and their hearts hardened, &c. and this is true also, that because men come unpreparedly, they have their hearts hardened, and their consciences seared, and their soules plagued with many spirituall plagues. But it is as true also in temporall judgements, thou hast had many afflictions, & much sicknesse laid

laid upon thee; but thank thy self for it; namely, because thou hast come unworthily unto the communion, thou hast had much weaknesse in thy body, which hath cost thee much money, and weakned thy estate; but thy unholy comming unto the Sacrament, is that which thou mayst thank for it. Thou hast been reproched and contemned, and endured much shame; but take notice of it, that it proceeds from the fore-going cause, and that is a speciall reason why the Lord hath brought these and many other evils upon thee. Thou canst say the commandements (for the most part) by rote; but thou didst never know the mystery of this one commandement, *Thou shalt not take the name of the Lord thy God in vain*: Behold: the Communion is one of Gods owne names, and how many thousands are there in the world that take this name of God in vain? Is there never a drunkard here in this congregation, that hath been at the Sacrament? Is there never a whoremonger, never a covetous worldling? Where is the man, whosoever hee be amongst you all, that is such a one? He is in the state of damnation. Is there never a luke-warm and carnal Christian, that contents himself with a formall worship, and a dead performance of holy duties, that hath no zeal for God, nor courage for his truth, but is carelesse of all Gods commandements? whosoever amongst you are guilty of these sins, or any other, and hath come unto this holy Communion in them, they are the persons, that how oft soever they have received,

so oft they have taken this name of the Lord in vain: And if I should examine this Congregation from the one end of it unto the other, I fear that every pew would yeild some one, If not many that have taken a Cōmunion (which is one of Gods names) in vain. Should I but examin thee that comest unto the Communion this day, how by the Last Sacrament thou receivedst, and the last Sermon thou hast heard, thy faith is strengthened, thy repentance renewed, and thy obedience is increased, and thy care doubled for to walk with God? whether thou art made by them more zealous for God, more forward in his worship and service, and every day more holy and heavenly minded; if not, then thou hast taken this *Name of the Lord thy God in vain*, and *the Lord will not hold thee guiltlesse*, that is, the Lord wil not take away the guilt from thy conscience, but he will let thy sinne lye open, and thou shalt not be cleansed from it nor justified by the very blood of Jesus Christ, but it shall rest upon thee to thy utter ruin and destruction unlesse thou forsake thy sins, and so come preparedly unto this holy Table and banquet. I know there is a covenant of grace, a sweet refreshing for every humbled soul that is hungry & broken for his sins and for every poore distressed conscience: let all such come and lay their sinnes upon Christs crosse, and welcome: But if there be any that come in their sins, and will not reforme their lives, but be as they came sinners, and so they mean to continue, the Lord himselfe will

will lay this mans finnes upon his owne head, and they shall never be taken away from him, but Christ shall at the day of judgement pronounce him a guilty person, to his eternall condemnation.

King *Belshazzar* that abused but the holy vessels of the Temple, and the Cups thereof, what a dismall plague befell him for it? *Dan. 5. 27. 28.* God hath numbered thy Kingdome and finished it, thou art weighed in the ballance, and art found too light, thy kingdome is departed from thee, and is given to the Medes and Persians. So (beloved brethren) if any of you shall abuse this Cup of the Lord coming to it with a filthy unclean heart, and polluted conscience, and earthly affections, there is a hand-writing against every soule that thus commeth this day unto the Table of the Lord: thou art numbered and weighed & found too-light: thou, O man, and woman, whosoever thou art that prophanest and contemnest these holy things of God, thou shalt be found out, and the Lord will keep thee out by his spirituall plagues, and thy sinne shall never be done away, but be required at thy hands, and stand in everlasting record against thee; O my brethren, that you would but seriously consider it, and look about you, it being so weighty a thing that so neerly concernes every one of you.

But I would not have any poor broken heart and humble soul to mistake me, and so thereby be discouraged: but give me leave (I pray you) to use the words of the Prophe., though spo-

ken in another sense, *Psal. 115.* Not unto us, O Lord, not unto us, but unto thy Name give the glory: So let me apply this doctrine unto the comfort of all poore broken hearted sinners, and beat off all carnall prophane wretches that live in their finnes; not unto you, O drunkards, and swaggerers, not unto you whoremasters and unclean persons, that wallow in ungodlinesse, I say not unto you, but unto the poor afflicted soul and contrite spirit that lieth bleeding and gasping under the weight of his sin, & that trembles and fears being oppressed with the sense of its his own unworthiness, panting & breathing after Christ Jesus, and suing earnestly unto the Throne of grace for mercy and forgiveness: unto thee only belongs this comfort, and therefore take it home to thee, and know it for thy selfe. Art thou troubled with a hard heart, and an unbelieving soule, and art even wearied and tyred out with thy many sins and infirmities? Come thou with comfort unto this holy Communion: for thou shalt be sure to finde saving good by it; to thee it shall be a spirituall medicine to heale all thy diseases, and to cure all thy strong and prevailing corruptions; and if thou come unto this holy Table of the Lord, it shall make thee as it is recorded of Saint *Laurence*, able to suffer Martyrdome, and to get victory over all thy unruly affections; yea at last thou shalt tread Satan thy arch-enemy under thy feet. Therefore be not dismayed: for the Lord Jesus invites thee to come. What if thy infirmities be many, yet the

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the mercies of God, which he tenders to thee in this Communion, are many more. *Samson* who was the strongest Souldier and Companion in his time that was in *Israel* to overcome the Philistims, he yet began his strength in weaknesse, being at the first overcome by a woman : So though the Lord intend to make thee a strong Christian, he will make thee to begin in weaknesse to perfect thy power ; to begin in sin and misery, that he may make thee to end in glory, I know Gods children here may receive temporall punishments, and bring temporall scourges upon themselves, as we may see amongst the *Corinthians* here, but it shall be for their good and amendment, namely, for their correction, and not for their ruine and destruction; that so being chastened by the Lord, they might not be condemned with the world. Therefore if thou comest carelessly and unprofitably, God will chastise thee with the rods of men, as he did *Peter*, who receiving the Sacrament with his Master over night, yet the next day thrice denied him ; but God whipt his soul, & scourged his conscience for it, and beat him black & blew, so that he went out and wept bitterly : Nay he could scarce wipe off that sinne, and recover himselfe again whilst he lived.

Wherefore let us take heed of unprepared coming to the Sacrament ; for God will not hold such guiltlesse : Yea, if his own sonnes or daughters transgresse thereby ; hee will make them to feelee the smart of it. But now to come

to all such as com moneth by moneth, hand over head, without any examination and repentance, in their uncleannesse and abomination, making no conscience of their reformation, let me tell them that it shall be one of Christs demands of them in the day of judgment. How oft hast thou been at my Table? How oft hast thou been partakers of that holy Communion which I gave unto thee? Hast thou come preparedly, or received worthily, or no? Hast thou eat bread at my Table with me, and lift up thy heele against me? Did I command, and thou wouldst not obey? Did I send my Ministers to thee to reform, but thou wouldst not be reformed? Did I check and reprove thee for thy pride, blasphemies, drunkennesse, coverousnesse, anger, wrath, malice, fornication, hypocrisie and prophaneesse in the matter of my worship? and yet wouldst thou still live in these finnes? Where are all the Sacraments that thou hast received? How hast thou behaved thy selfe? Where are the finnes that thou hast forsaken, & pleasing corruptions that thou hast abhorred? What grace and holinesse hast thou received by the *meanes* thou hast enjoyed? and how hast thou manifested the same through thy whole conversation? Oh! woe, woe unto thee, yea and a world of woes unto thee, and unto all such as shall be silent and speechlesse to those or the like demands of Christ: for they cannot say they have come out of their sins, and have been reformed by the means of grace, and have received spirituall nourishment and refreshing

refreshing from the heavenly banquet of the Communion of the body and blood of the Lord Jesus Christ.

A man will especially regard the last words of a deare friend, who is as a mans soul, when he is to speak upon his death-bed, and will be carefull to remember them: and dost thou not more regard the last Will and Testament of our Lord Jesus Christ? We count it a horrible sinne to alter the last Will of a man that is dead. Beloved, the Lord Jesus, before he left this world, instituted this blessed Sacrament as his last Will and Testament, and hath given us a charge, that as we would not eat & drink our own damnation by bringing the guilt of his body and blood upon our soules, so that we should discern the Lords body, and not come unprepared'y in our sinnes and abominations, without reverence and respect of such holy & high mysteries; as if there were nothing more to be received and looked for after, then the bare & naked element of bread and wine, or as if we did come to communicate with unclean Devils. O my brethren, if you had but faith, you would be able to discern Christ in the Sacrament; and therefore when thou comest unto it, thou must prepare and sanctifie thy selfe to communicate with him in those holy Ordinances and heavenly mysteries of his most precious body and blood: for if so be that thou retainest thy sins, and so come unworthily unto this holy Table of the Lord, thou art a great covenant-breaker with God: For thou never comest

comest unto the Communion, but thou makest and renewest thy covenant with God, wherein thou promistest thus much or the like in effect. Lord, I have been formerly a drunkard, but now I promise to give it over, and never to be a drunkard more; I have been a scoffer at Religion, and a mocker & derider of thy children; but now I faithfully promise (Lord) that I will never doe so any more. I have been wicked and sinfull, disobeying and rebelling against all thy holy Commandements, and respected not thy judgements and thy promises, and have been careless of thy glory: But now (Lord) as I eat this bread, and drink this wine; so I covenant unto thee, and promise to thee, that I will amend all my sinfull wayes, & become a reformed Christian. And as I ever look that the body & the blood of the Lord Jesus Christ represented in the elements, should nourish my soul unto eternal life: so I promise to be disobedient unto the Devill, but faithfull & obedient unto thee. I will stop my ears against the alluring inchantments of the world, and wicked suggestions of the Devil; but I will open them wide to hearken to thy voyce, that I may obey thy commands. But now as thou hast made it, so if thou hast broken this thy covenant with God, returning to thy former courses of sin and disobedience against him, know thou, that this covenant of thine which thou hast broken, shall stand in full force against thee: for God will assuredly require it at thy hands: and al the Sacraments which thou hast received, thou

thou hast received them but as so many seales and pledges of thy just deserved condemnation.

But some man may object and say, *Do all that come unworthily unto the Sacrament, eat and drinke their owne damnation? Then many hundreds, yea thousands are damned: Are all damned that have eat and drunk unworthily?*

Object.

Ans. No; but a man may eat and drink his own damnation three wayes: First, in regard of guilt and liableness unto Gods wrath: and so he that eateth & drinketh his naturall food, his dinner, supper, or breakfast in his sinnes, eateth and drinketh his owne damnation: yea, whosoever thou art, that comest unto this holy banquet in thy sinnes, in thy pride, choler, malice, wrath or revenge, covetousnesse, hypocrisie, and deadnesse in Gods service, thou never eatest a bit of bread, but thou eatest and drinkest thine owne damnation; that is thou eatest and drinkest that which will witnesse against thee another day Deut. 28, 16, 17, 18, 19. verses, &c. If thou wilt not hearken to the voyce of the Lord thy God, to observe and doe all his commandments, then all these curses shall come upon thee and overtake thee: Cursed shalt thou be in the City, and cursed in the field, cursed shall be thy basket and thy store. Now if thy bread be cursed, then thou also art cursed that eatest it.

Answer.

Secondly, in regard of the seale and obligation in the conscience; so he that eateth and drinketh the Sacrament in his sins, eateth and drinketh his own damnation; that is, he eats and drinks that

that which seales up his damnation against the great day of account. And thus many amongst us, and I feare the most part of this Congregation, have eate and drunk their own damnation. But, this seale may be broken off, and God grant it may.

Thirdly, in regard of figillation in heaven, and so he that eats and drinks unwortily, and will not be reformed, he that receives the Sacrament time after time, yet still retains his sins, and wil not be humbled for them, nor forsake them, he setteth a seale in heaven upon his own damnation, that al the whole world can never break off, but such a one most certainly, is a damned creature.

And now (my brethren) God forbid there should be any such here, but that this seale may bee broken off : And O that God would put som strength into this word, that it may be broken off by your godly sorrow for your sin, and forsaking of them all : for if this seale be set on your damnation, why doe I yet speak unto you, and intreat & beseech you in the name of Christ to come home and be reconciled to him ? and I desire to stand here, as *Jeboiadab* set Porters at the gates of the City, and of the house of the Lord, to keep off all those that come in their uncleannesse, *2 Chron. 23. 19.* So I stand this day as the Porter of the Lord, to keep the Lords watch, that no prophane wretch, no proud hearted sinner, that means not to enter into a new course of life, that no such one come unto this
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holy communion, I charge you as you will answer the guilt of Christs blood before Gods Throne, that you medle not with it. But now if there should be any that would absent himself because he wil the more freely go on in his sins, let him know that such a one excludes himselfe from the benefits & merits of Christs death, and shall never have the benefit of a Redeemer at the day of judgement; but shall perish in his sins for his carelesse neglect and fearfull contempt of so effectuall and powerfull means of salvation and purging, as is the blood of Christ, truly and really offered in the Sacrament. Wherefore if thou comest or comest not, woe is thee, if so be thou livest and continuest in thy sins, and goest on in thy unholy courses.

And now to conclude; as the Cherubim stood before Paradise with a naked sword to keepe *Adam* out, that he might not enter and so eate of the tree of life: so I bring with me the sword of God, to run it up to the hilt in the heart and bowels of every ungodly man, every rebellious and impenitent sinner this day, that dares presume to rush upon this holy Ordinance of God, with a polluted and uncleane heart. Therefore let me exhort thee, that as thou tendrest the eternall good of thy soul, so thou be carefull not to eat the body of Christ, nor drink his blood in thy sins, lest thou eat thine own bane, and drink thine own curse: Nay, so doing, thy misery will bee so great, as a good man well weighing and considering of it, said, I professe I had rather have

have all my veins cut open, and my blood spile on the ground, than deliver the body and blood of Christ unto a prophane sinner: for why should I deliver his own bane & destruction unto him? But now (my brethren and beloved) come out of your sins, come and welcome, if you part with your lusts, & so com, you shall be sure to have his blood to wash your heart, and cleanse you, his righteousness to cleare you, and cloath you, his graces to strengthen you, his spirit to heal and to sanctifie your hearts and natures; and the Lord Jesus Christ to supply all good that is wanting in you. But if yet notwithstanding all this that hath been said, you will go on in your sins, and live as you did in your swearing, whoring, lying and drinking, and all manner of filthinesse, and as you came unto it unclean, so you depart away from it more unclean; and never make any conscience of any reformation, I pronounce this day before God and his elect Angels; that thou shalt surely perish, and thy soul and body be damned and tormented in the scorching flames of hel for evermore. Therefore hearken unto instruction, and give care unto counsell, now whiles that the Lord offers it to you, that so you may not harden your hearts any more, but may hear & obey, that your souls may live, and so coming together to this holy and blessed Communion for the better and not for the worse, you may returne home with the blessing of children.

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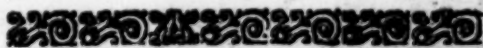
Examination required of every
C O M M U N I C A N T.

In a S E R M O N Preached,

By that vigilant and painfull Mini-
ster of the Word,

WILLIAM FENNER, B. D.

Sometime Fellow of *Pembroke Hall*
in *Cambridge*, and late Pastor
of *Rochford in Essex*.



London, Printed by T. B. for John Stafford.

THE
D V T E

COMMUNICANTS:

Examination of every
COMMUNICANT.


In German and French.

By these vigilance and painful Mini-
sters of the Word.

WILLIAM FENNER, B. D.
Sometime Fellow of Pembroke Hall,
in Cambridge, and late Pastor
of a Church in Essex.

NEW EDITION

London, Printed by T. B. for John Sturges.



EXAMINATION

Required in every

COMMUNICANT.

A Sermon preached by Master *William Fenner* Minister of Gods Word.

2 Cor. 11. 28.

But let a man examine himself, and so let him eat of that Bread and drink of that Cup.

IN the latter part of this Chapter the Apostle treats of the Sacrament of the Lords Supper: And first he reproves the Corinthians for their unworthy coming to it as we see in verse 18. There were Errors, and Schismes, contempt of the poor, drunkenness, excess, disorder, and unprofitableness in the duties of God: they waxed worse and worse

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by the Sacrament. All these, and sundry other abuses were among them; so that they did not eat the Lords Supper aright as they ought.

Secondly, *he reduceth them back to the first prime institution of it by Jesus Christ, as we see in verse 23.* that hereby they might both see how grievously they had abused the Sacrament, and likewise see how they might sanctifiedly use it.

Thirdly, *he shews the danger of unworthy receivers:* and this he sets out two wayes.

First, *by the grievousnesse of the sinne;* such a person makes himselfe guilty of the body and blood of the Lord, as we see, verse, 27.

Secondly, *by the dolefull consequence that followes upon it;* *He eats and drinks damnation to himselfe,* as we see verse, 29.

Now in *this* verse (that I may not trouble you with speaking of any more matter than what is necessary for the present Theam) *he shewes how we may prevent, escape, and avoyd this danger;* how we may take an order that we doe not fall into this greivous sin, that we doe not plunge our selves into this grievous misery: *Let a man examine himselfe, and so let him eat of that Bread, and drink of that Cup.* A man must examine himselfe, sift his owne soule, and labour to prepare himselfe, before he dare to venture on this sacred businesse. In these words, before we set upon the particular handling of them, we may observe, that.

We must not rush upon the Sacrament.

There must somewhat be done before we can receive

The summe
of the
Text.

Observ. 1
We must
not rush
upon the
Sacrament

receive it, *Let a man examine himselfe, and so let him eat of that Bread, and drink of that Cup.* There are none of these Ordinances of God, that a man may safely rush upon. Wouldest thou offer any sacrifice to God? but thou must stay first, and examine thy self, whether there be not something yet undone: It may be thou hast offended God in something or other; It may be thou art out with thy brother; thou must first go and be reconciled to thy brother, and then offer thy gift, *Matth. 5.* So, wouldest thou reprove thy neighbour? It may be there is somewhat out of order, some indisposednesse in thee, thou art not yet in case to set on this duty; it may be thou art faulty, and guilty thy selfe; it may be thou hast a beam in thine owne eye. First (saith the Text) pull the beam out of thine owne eye, and then thou mayest see cleerly to pull the moat out of thy brothers eye, *Matth. 7. 5.* So, wouldst thou reforme thy outward man? But it may bee thy inward man is not reformed; there is some lust in thy heart, some pride in thy will, some stubbornnesse in thy spirit, some Idoll in thy bosome; First, cleanse the inside of the platter, *Matth. 23. 26.* There is never an ordinance of God that can be done, but there must be somewhat done first, a man must doe something before, As in the choice of Officers, as Ministers, or Deacons, other Officers in the Church, first, they must be proved before they be chosen: so in all the Ordinances of God. Would wee come to the Sacrament? There is somewhat must be done first, we must

examine our selves, and root out all un sanctifiednesse, and indisposition, that cannot stand with the right communicating in the Lords Supper. And so in every other good duty.

Reason 1.

Naturally
we are not
invited
guests.

The reasons of this are:

First, because naturally we are not invited guests; we are not such as are invited to the Lords Supper; we are children of wrath, and as long as we are in such an estate, we cannot come aright to the Communion. This is *childrens bread*, and it cannot be given to *dogges*. Christ, whensoever he sets his dainties before his people, he tells us for whom they are, *Take, eate, this is my body that is broken for you.* This is the Supper that is made for you, as it is in this Chapter, verse 24. First we must prove our selves invited guests.

It is true, the Lord Christ invites every man to the Lords Supper; but he *invites him methodically*, he must bee in such an estate: but every man is not so fitted: a man must be a member of Christ that meanes to partake of Christs death; he must be one that is in Christ, he must be able to prove that he is *ingrafted* into Christ, he must be able to shew the mark of the Lord Christ on him. As it is with some of your great dinners, and feasts in this City, you have tickets and all that are admitted to the feast, must shew their ticket before they are admitted; So thou must be able to shew thy *ticket*, that thou hast an invitation from Christ, thou must have a *mark*, and to-

Simile

ken

ken from Christ that thou commest, and commest with his warrant.

A second reason is, though thou be invited, it may be thou art not disposed. If a man will doe a thing that he is naturally indisposed to, there must be somewhat done before of necessity: So the Lords Supper, it is a thing that naturally we are indisposed unto, therefore somewhat must of necessity be done first. Naturally we are unholy, we are unthankfull, and carnall, we are in our sinnes, strangers from God, and the Covenant of God, and from the seal of the Covenant: all this indisposition must be wrought out before we can comfortably come hither. If Christ would have the very Chamber first trimmed, before he instituted the Passover, and the Sacrament; much more will hee have the soule disposed for him, and the heart cleansed from all filchinesse. If hee that was of the Peace-offering being indisposed, having his uncleannesse upon him, was to be cut off from his people. *Levit. 7. 20.* what will God doe to such people as come hither in their uncleannesse, and indisposition, unsanctified, and unqualified?

Thirdly, suppose we were both invited and disposed, yet this is not enough: This is a Solemne Ordinance of God, and an ordinary disposition will not serve the turne. Though every childe of God be ordinarily disposed to every good word and work, to pray, and to heare the word of God, he is prepared and furnished to e-

Reason 2.
We are in disposed.

Reas. 3.
Solemne preparations required to the Sacrament.

The Duty of Communicants.

very well doing ordinarily and habitually? but a man must be disposed further; There is a solemne preparation required to the Communion, as in *Deut.* 16. 15. there were solemne feasts in the Law; so there is this solemne feast in the Gospel, and there are solemne preparations required thereto. When we come to the Communion, to eat the Lords Supper, it is not eating and drinking in Christs presence; for so may any reprobate doe, and yet Christ may say to him, Depart from me, thou worker of iniquity. It is not to come and sit in your Pewes, and wait till the Bread comes, & take it; and till the Cup comes, and drink it; so many a reprobate may doe, and the Corinthians did, that did eat and drink their own damnation: But there must be a solemne preparacion to it, to be sealed with the Spirit of Promise, to be righteous by faith in the body and blood of Christ; For a man to be humble and empty of his sinne, to bee thirsty after the precious blood of of Christ, to be fed and buile up in the promises; It is a weighty thing to come to the Communion: a man must be a worthy man, or else he hath nothing to doe here, As Solomon said of Adonijab; If he be a worthy man, not a haire shall fall from his head; but if wickednesse be found in him, he shall dye, 1 Kings 1. 52. So. if we be worthy men and women, not a haire of our head shall fall to the ground, none of the curses shall light on us, that light on unprepared persons: but if wickednesse be found in us if we be guilty of any sinne, if we live in any lust

not

not mortified ; if there be any prophanefſe in our lives, in our families, in our courſes and callings, though we catch hold of the horns of the Altar, though we partake of theſe holy myſteries, yet we ſhall be ſo far from having any mercy, as that we ſhall haſten our own ruine, we ſet a ſeal on our own judgement, and make our caſe worſe than it was before.

Let us take notice of it and never dare to ruſh on any of Gods ordinances. You know what became of the fooliſh man in the Goſpel, that when they were invited to come to the marriage Supper, he thought it was nothing but to come with them that came, to crowd in with them, and ſit downe among the reſt ; he conſidered not what he went about, that he might be prepared accordingly ; the event was this, he was caſt out into utter darkneſſe, *Matth. 22. 13.* It is dangerous *ruſhing* on any of Gods ordinances. To ruſh upon prayer, for a man to fall down upon his knees, and to utter any thing before the Lord haſtily with his mouth, not conſidering that God is in heaven, and he on the earth. A mans word may damn his own ſoul, & pull vengeance on his own pate, his prayers may prove a curſe, his prayer for mercy may bee turned into vengeance : So the higher the ſervice, the greater the danger. As the ſervants of *Abigail* ſaid to her, *Conſider what you doe*, when evil was determined againſt them : ſo conſider what you doe when you come to the Sacrament, you come to a weighty thing, to that that will either ſet you

Uſe.

To take heed of ruſh performance of duties.

2 Sam. 15.
17.

neerer to the Kingdome of God, or hell and condemnation. But I let this passe, and come to the words themselves.

Let a man examine himselfe, and so let him eat of that Bread, and drink of that Cup.

In these words observe.

Parts of
the Text.

First, the matter of the duty commanded; that is, to eat of that bread, and drink of that cup.

Secondly, the manner of doing the duty; not only to eat of that bread, but so to eat; and not only to drink of that cup, but so to drink.

Thirdly, the rule of direction how to come in a right manner to partake of it, that is, by examining of our selves, *Let a man examine himselfe, and so let him eat of that bread, and drink of that cup.*

Fourthly and lastly, the benefit following that direction, and that is in this word But; But let a man examine himselfe. He had said before, He that eats and drinkes unworthily, is made guilty of the body and blood of the Lord; and, he discerneth not the Lords body, ver. 27. But, saith he, as if he should say, if a man would prevent this, if a man would take order that he be not guilty of the body and blood of Christ, that he doe not come undiscerningly to these heavenly mysteries, but with comfort, and title to the promises, with hope and confidence and speeding there of the benefits of Christ exhibited, then, *let a man examine himselfe, and so let him eat of that bread, and drink of that cup.*

Now

Now I will passe over some of these points, namely, that we are to eat that bread, and drink that cup. *There is a necessity that we should receive the Lords Supper.* I need not stand on this, you know it sufficiently proved by the Sacrament of the Law, which was the fore-runner of this Sacrament, that soul that did not partake of that, was to dye the death, he was to be cut off from Gods people, Num. 9. 13. If the Lord was so carefull of those Sacraments that were inferior to these (and yet they were of the same substance as these) that the man that neglected to come to them, to partake of them, was to be cut off, to be excommunicated from the people of God, & to be rent off from the Congregation of the Saints, then how much more for these heavenly, and weighty, and glorious Ordinances of the Gospel, which are far more glorious than them of the Law? But I will not stand upon that.

I might here take notice too of the frequency of the duty: for so it hath dependence on those words formerly, *As oft as ye eat this bread, and drink this cup, yee shew the Lords death,* and so, that is, as oft as ye eat, do it in this manner. This is the command of God, that we oft receive the Lords Supper. In the Primitive times St. Basil observes, that they ate it three or four times in a weeke, on Wednesdaies, Frydaies, and on the Lords day; but that was a time of persecution, I will not stand upon that. I think it not needfull; But it should be often, wee should not thrust it only upon Easter and Whitsontide, and

Necessity
of recei-
ving the
Lords
Supper.

The Lords
Supper to
be recei-
ved often.

and Christ-tide, three or four times in the year.

Again, I might observe here from this mystery received, in that he calls it *Bread*, I might observe against the Papists Transubstantiation, that the bread received, is *not transubstantiated*, but is bread still: & against that of receiving in one kinde. So let him eat of that bread, and drink of that cup: he doth not say, so let him eat of that bread only, but he directs the command in both kinds. But I let this passe, and come to the second thing, that is, the manner how we should do this duty.

So let him eat of that bread, and dring of that cup.

Observ.
The man-
ner of per-
formance
of duties
to be re-
garded.

It is not, first let him examine himself, & then let him eat of that bread, and drink of that cup: But, let him *examine* himself, and then, *S O*, let him eat: implying, that *examining a mans selfe helps*, or ought to help a man to a right manner; and when he hath gotten a right manner, then to eat that bread, & drink that cup; that he may doe, not onely for matter, that which the Lord commands, but, for manner, as the Lord commands. Beloved, the Lord stands on circumstances as well as on duties: we are all racers, wee run, but we must *so run that we may obtain*, 2 Cor. 9. 26. *So pray that we may speed*, so hear that we may be converted, so reprove that we may be edified; so behave our selves in our places and callings, that we may glorifie God. It is not enough for a man to run, but he must *so run*, if he mean to obtain. Every man will be speaking and doing good things; but *so speak*, and *so do*. Jam. 2. 12. The Lord calls upon us to have a care of the

the manner of duties, as well as of the matter of duties. It is not enough that a man come to eat of that bread, and drink of that cup, but so to eat, and so to drink of it, he must partake of the Lords Table, and so as the Lord enjoyns.

Now the Reasons of this are :

First, because the same Lord that commands the matter, commands the manner too. The Lord will have his service well done, as well as done, he will have the work well performed, as well as performed. It is not only the thing that the Lord stands upon, but the right manner and kinde of doing it,

When David perswaded his sonne Solomon to worship the God of his Fathers, he bids him not onely doe the thing, but to doe it in a right manner, *And thou my sonne Solomon, know thou the God of thy Fathers, and serve him. Is that all ? No, but, with a perfect heart, and a willing minde, 2 Chron. 28. 9.* He commands him to do it, not only for the matter of it, but in the right manner of it. A man may serve God, but if it be not with a perfect heart, and a willing minde, and with a chearfull spirit; if he be not ready to every command, if he do not open his eares to every rebuke, a man doth not serve God at all. The manner either makes all, or marres all.

Secondly, another Reason is, because circumstances overthrow actions, if they bee not rightly and duly observed. As for example: In Scripture, prayer is an action commanded of God :

Reason 1.
The Lord commands the manner as well as the matter.

Reason 2.
Circumstances overthrow actions, as in Prayer.

God: the Lord commands us to pray, that we call upon his name *duly*, every day, in all our needs and necessities, upon all occasions continually. But now if we pray not aright, not in that manner that the Lord hath prescribed; if we pray either with a guilty, defiled conscience, with cold affection, with a dead spirit, or without departing from iniquity, or without a pure heart: if a man pray without the right manner of prayer, he marres all his prayer, it is a howling, and not a prayer. They did not cry to mee (saith God) when they howled on their beds, that is, when they prayed, because they did not pray in a right manner, the Lord calls it howling, and not a prayer. We read of Beares, in *I say* 59. 12, the Prophet nicknames it, speaking in the person of the people, he calls it the roaring of Beares: The Lord had as lief hear the barking of a Dog, or the grunting of a Swine, as a man that doth not pray aright, with a bleeding heart, with contrition of soul and spirit, with a spirit of grace and supplication. When a man prays, and prays not aright, his prayer leaves that name, it is no more a prayer in Gods account.

And for preaching, it is an admirable action; but if a man doe not preach aright, if it be flattering with the enticing words of mans wisdom, or beating the ayre, and to shew his owne learning, this overthrowes the action of preaching, he preacheth not Christ, but himself: himself, not the Gospel, though the Gospell bee in his Sermon all over, yet himselfe bee preacheth, the

a. Prea-
ching.

the action is marred, the circumstances marre it.

So in the Lords Supper, if a man come not prepared, that he have not the *Wedding Garment*, that he be not aright qualified according to the requisites of the Gospel, this is not to eate the Lords Supper. Saith the Apostle, *When ye come together, this is not to eate the Lords Supper: you think you eate the Lords Supper, you take the bread and the cup, and can say, Blessed be God, and I pray God to blesse me: you may come and do these actions, but the action is altered, the action is diversified when it is not done in a right manner.*

So if a man come to reprove his brother, if he himselfe be faulty, do you think this is sufficient reproof? No, it is hypocrisie. *Thou hypocrite, Matth. 7. 5.* his reproof of his brother is hypocrisie.

So, for men to tell one another of their faults, and to tell them with a spirit of bitterness; this is not Christian dehortation, but *biting one another, Gal. 5. 15.*

And so for eating and drinking, beloved, eating is lawfull, and drinking is lawfull, and marrying and giving in marriage, all these are lawfull, yet if a man eate not aright, and drink not aright, & marry not in the Lord, & eate & drink without title to the Lords creatures, that he have not interest in the Covenant of God, if Christ be not in it, how shall he have comfort? Nay, that very nature of his eating is altered, his eating and drink-

3. Receiving the Sacrament.

4. Brotherly reproof.

5. Eating and drinking

drinking, and marrying is a sinne. As our Lord Christ shews of the old world, *They did eate and drinke, and were marrying and giving in marriage, till Noah entred into the Arke, and the flood came and swept them away, Matth. 24. 37.* He reckons their eating and drinking among their sins, among the reasons and causes why the flood came upon them, they did eat and drink, and marry and give in marriage.

Object.

You will say, *was that the reason the flood came? And was that an argument of their security? Did not Noah eate and drinke and marry? And were not his sons married, that were in the Ark, and be a grandfather.*

Ans.

But, he did it aright; therefore his eating and drinking is not brought in as a signe of security; but of the old world, that were carnall and wretched people; ; it was; because they did not eate and drink aright.

There be Rules in eating & drinking, in talking and discoursing, in doing the duties of our callings: There be Rules how you out to buy and sell, and to do every good word, and work. If these Rules be not observed, the Rules of Gods blessed word, the actions themselves are altered; though the things be commanded of God, yet they are cursed and abominable things, when the true form and fashion of them is not regarded, though they Be never so godly.

Simile

A garment, though it be never so good, if the Taylor handle it not well, it is marred in the making, if he bring it not to a right forme, and

and make in a right manner, the man that is to have the garment, is disappointed. So Timber, though it be never so excellent, though it be all Oke, or Elm, or whatsoever tree, though it be never so fit for building, if the Artificer deale not well in handling it, the inhabitant that comes there, may curse the day that ever he came there: If it be not well built, it may fall on his head and kill him, and al that belong to him. So it is in all the Ordinances of God, and the matters of Religion, we must not onely doe them for matter, but for *manner* too: for that either makes or marrs them.

Thirdly, another Reason is, *because onely the right manner of doing duties gets the blessing.* A man may pray a thousand times, and never be heard, he may hear a million of Sermons, and never be converted, a man may come to all the Sacraments in the year, all his life long, and never be sealed against the day of redemption. A man may doe the things, and never get the blessing; all the blessing lyes in the *right manner* of doing. Blessed is that servant, whom, when his master comes, bee shall finde so doing, Matth. 24. 48. He saith not, *Whom when his master commeth, bee shall finde doing.* Christ when he comes to judgement, shall finde many doing; it may be he will come in prayer time, it may be he will come in the morning, when many thousands shall be at their prayers in their families: it may be he will come at night when all are at prayer in their houses; it may be he wil come on the Sabbath, when al the country

Reas. 3.
The right
manner of
doing du-
ties gets
the bles-
sing.

is at Church, hearing of Sermons, he shall finde many thousands *doing*, and *praying*. But blessed is that servant, whom his Lord when he comes, shall finde *so* praying, *so* hearing, *so* receiving the Sacrament: He shall finde many beleieving, but *so* beleieving gets the blessing: many professing, but it is *so* professing that gets the comfort. I say, all the blessings of God are promised to the right *manner of doing*. Now, what is it, when we doe duties, what doe we look for? Is it not for a *blessing*? Why doe we doe the duties, if we doe not doe them *so* as we may get the blessing? Now except we observe the right manner of doing them, all is to no purpose.

Reason 4.
Christ's
example.

Fourthly, another Reason is, the *example of Jesus Christ*; Christ hath given us an example that we should doe as he did: Now he did not onely doe that which his Father bad him do, for *matter*, but for *manner*, both in all the words he spake, and in all the deeds that he performed. For the words he spake, *As the father hath said unto me, even so speake I*, John 12. And in John 14. 31. *As the Father hath given me commandment, even so doe I*. Mark, he did not onely obey his Father in the *matter* of his command, but in the *manner* of it. And as Christ hath done thus, so all that are Christs, all the servants of God in all ages, they have been very carefull, especially of the right *manner* of obeying God. As it is said of Noah, Gen. .6. 22. *As the Lord commanded Noah, even so did he*, just as the Lord commanded him; he did not onely make an Ark, but *so* he made

made all the roomes : so he made it in the same forme and figure, and in the same similitude, just as the Lord set him downe the patterne, even so did he. So the Lord sets downe the pattern of every good word and work, of all our prayers, and Sermons, and hearing, and conference, and keeping the Sabbath, and speaking holily : all our actions have their patterne set downe in the word of God. Now as we are to doe the things, so we are to doe them in the same manner, as the Lord commands, even so must we doe.

Fifthly and lastly, *except we doe it in a right manner ; except as we come to the duty , so we come to the right manner ; we can never glorifie God ;* The glory of God lyes in the manner of doing of things. So let your light shine before men, that they may see your good workes, and glorifie your Father which is in heaven, Matth. 5.16. Mark, the light must not shine onely in our lives and conversations ; but so that the duty must be a means to the glorifying of God. Now the means must have it's proportion, and likenesse, and nature, and mold, and frame, from the nature of the end. Look how the end is that the dutie looks unto so must the frame and fashion of the duty be : Now if the end of all our actions be, that God may be glorified ; that must put a forme and fashion upon every duty, that it may be so, that he may have glory. Suppose a man pray every day in his family, and call all his household, his servants, and wife and children, and all un-

Reason: 5
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rie.

der his roof about him every morning and evening : he may dishonour God by prayer every day on this fashion: if a man pray coldly, and carelessly, for forme and fashion, without faith, and life, he makes all the ordinances of God vile, and all the workes of God contemptible : his household sleeps, one snorts it may be ; another is infinitely prophane, it may be ; and though there be divers that would faine be quickned, and wakened, yet his prayer is so cold, there is no life, or heat, nor warmth in it, that God is exceedingly dishonoured, and all are thereby rather worse than better. So for a mans preaching, though it be never so good a duty, yet hee must labour to preach so, as the Apostle speakes of his preaching and labour in the work of his Ministry, how he may edifie others, and save his owne soule. *So fight I, not as one that beates the ayre ; but so as I may get the mastery :* We must so preach, that we may attaine the conversion of the people ; or else we may rather do as *Hophni and Phineas*, the sonnes of *Eli*, that made the Table of the Lord contemptible, and the Sacrifice of the Lord loathsome in the eyes of the people : So may we do with the ordinance of God.

Take any duty of religion, if it be not done aright, God hath no glory by it. Suppose thou wouldest reprove thy brother, and tell him of his fault, and check him for his backwardnesse, or omission of some duty, and for the commission of some sinne ; if thou do it, do it with a spirit of compassion, and bowels of Jesus Christ, with

with an humble heart, with a feeling and a pure conscience; I say thou gettest a blot to thy own selfe, and causest God to be ill spoken of, and the very way of his name to be dishonoured: This will be the effect of it; and so in every other duty. And so I come to the use.

Is it so, that we must not onely come to the Sacrament; but come aright; or do any dutie, but we must do it in a right manner; *This serves to condemne that naturall popery, that is in mens hearts, that is, of opus operatum; of the deed done; this is the religion of the Church of Rome, that so man do the duty (indeed it is better if it bee done in a right manner, but) if it be done, there is somewhat a man may look for by that. If a man come to the Sacrament, the very eating of the Host, the very partaking of the body of Christ, they make it meritorious: so the very hearing of so many Sermons, the very saying of so many prayers, the very performance of so many duties, the very thing it selfe, nakedly considered, it is of some validity. This is rooted in the hearts of men, we see it up and downe, people doe the duty, and think all is well enough, when they consider not how it is done. People pray, but not with zeale; they heare, but not with reverence: People come to the Sacrament, not for the better, but for the worse; they come not in a right manner; and yet every one hopes to speed, and builds himselfe on this, that God accepts of him. But this is the folly of mens hearts; it is an evident argument*

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that

Use 1
To reprove
those that
barely do
duties,
without
looking
to the
manner.

that men goe foolishly to work in the wayes of God. It is the brand of a fool not to be able to observe circumstances. *Aristotle* the heathen, hee saith, it is the part of a wise man to think of, and understand the manner of actions; as a wise man saith, he observes circumstances. It is the part of wisdom to observe the right circumstances of every action, as it is, *Ephes. 5. 15. Walke circumspectly*, that is accurately, as it is in the originall, not as fooles, but as wise. Marke, hee perswades them to a right manner of walking; not onely to walk in a good course, in praying, and hearing, in obedience and sobriety, in temperance, faith, and diligence in our callings; but do it accurately, in a right manner; doe it as wise men, and not as fools, who do it in a wrong manner. It is the part of a foole, I say, to do a thing, and to leave the right manner of doing it. Now this is nothing with God, the Lord doth not esteeme any action, though it be never so frequently done, except it be done with his owne stamp, except it have his own character upon it.

I remember a story in *2. Kings 17. 26.* The Assyrians there observed, that God sent Lions among them, because they did not observe the right manner of the God of Israel: they worshipped the God of Israel; but because they observed not the right Manner of his word, hee sent Lyons among them, to teare and devoure them in pieces. So though wee pray, and hear, and read, and professe, and have a name that we live; & though we be taken for good people, and
heap

heap up duties from day to day, and vie performances; and though we do them as many times as the children of God; nay, though we could do them ten thousand times oftner than they, yet if we do them not in a *right manner*, if we know not the manner of the God of heaven, & earth, with humble hearts, and selfe denying spirits, with holinesse of affection, and with purity of heart: if a man do them not in a right manner, the Lord will teare him in pieces, and hee shall have no deliverance for all that.

Another use shall be, what may be the reasons why people are so willing generally, to doe duties for the matter, and care not to doe them in a right manner. It will not be amisse a little to shew the mystery of this thing: for we see every man is willing to doe duties, every man will be praying, and comming to Church, many reprobates, and God knowes how many carnall hearts are in this congregation, some drunkards it may be, some adulterers, some it may be, that committed whoredom the last night, some that have been swearing even now, and deceiving in their shops, there are many carnall hearts: yet every man is willing to do duties, to hear, and to pray. Now what may be the reason that people are willing to doe good duties, and yet are loath to come off with their carnall hearts? There are four reasons.

The first is this, *Because the matter of the dutie is easie, but the manner is difficult.* It is an easie matter to pray, to say, Lord, I have sin

Use 2.
The reason why men regard the matter & not the manner of duties.

Reas. 1
The matter of duties easie

ned against heaven, and against thee. Lord, I have sworne, I have been a drunkard, I have disallowed the Sabbath, I have done this and that, I pray thee pardon and for give me, and give mee thy grace; it is an easie matter to doe this, It is easie for a man to come to Church, and mark what the Minister saith, and follow him from point to point, and it may be goe over it to his family. This is good, there are few that come thus farre. And so it is easie to come to the Sacrament, to take the Bread and the Cup, and to pray for a blessing, this is easie; but, when a man comes to a duty in a right manner, here is difficulty, when a man doth it with a *How*; Take heed *How* you beare. He doth not call upon people to hear, that is not the matter; there needs no great diligence for that: but, if you will consider *How* you hear, take heed to that. Here must be a great deal of circumspection; the soul must be marvelous painfull, a man must offer violence to his own soul; a man must fight against his own wil, a man must beat down his own spirit, he must crucifie his own thoughts, must mortifie his owne minde and beat down his own soul. It is a hard thing to do in a right manner, as the Lord commands, if we consider how to do it. This is certaine, flesh and blood cannot abide to take pains; if it can serve God with ease, and pray with ease, that it will do; but for a man to weep before God, for a man to indict his heart before the throne of grace, to rend his bowels before his Maker, to teare the caule of his heart upon his knees, for a man

man to vow to God, and pay them; for a man to rid his hands of all the wages of iniquity, for a man to purifie himselfe as Christ is pure, for a man to wrestle with God, and to take grace according to the covenant of grace, with life and power, to doe it in a right manner: here is religion, and this man cannot abide.

And so for the Sacrament, for a man to come in a right manner, Oh it is difficult to flesh and blood; for a man to goe and examine all his life, to reckon up all his conversation to anatomize himselfe from his cradle to this moment; to consider how he hath sinned in his calling, in his family, in his shop, in his company, in his speech, and in his life; to goe and judge himselfe of these, and condemne himselfe, and to accept of his owne punishment, to goe and wracke his own thoughts, and crucifie his owne soule: Oh! this is hard, men cannot abide this: therefore they goe and take the matter, they observe that, and leave out the manner.

Secondly, another reason is this, because the matter of duties may be done with a proud heart; there is no duty but a man may doe it with a proud heart, and never be humble. A man may pray, and use good words, and make good petitions, and have marvellous good language, and Scripture phrases, and termes, and passages, and an admirable sweet tone, and yet have a proud heart. A man may come and Preach a Sermon, he may preach so as that he may strangely effect the hearts of the people, and may make all

Reas. 2.
The matter of duties may be done with a proud heart,

the people wonder and admire at the gracious words that come from his mouth, and yet have a proud heart.

A man may beare, and hear oft, and hear the best Preachers in the City, and delight in hearing, and yet have a proud heart. A man may come to the Sacrament, and sit to ones thinking, as devoutly as any in the Church, and pray when the people pray, and give thanks when others give thanks, and have a kinde of morall faith in the Covenant, and a morrall application of the promises, and yet have a proud heart. It is the manner of doing duties that humbles the soule, as St. Paul saith, *Acts 20.* *You know in what manner I have been with you.* Why, what was the manner? *In all humility of minde,* saith he, being among the Ephesians, preaching to them in a right manner, leaving them the example of his own patterne, doing all this in a right manner, he did it in *all humility of heart.* It is the right manner of prayer that pulls downe the heart before God. It is the right manner of hearing the word, that makes a man melt at it. It is the right manner of coming to the Sacrament, that makes a man feeble the comfort of God, and the promises of the Gospel, and to seek and finde the admirable things contained in it. It is the right manner that makes a man walk lowly with his God.

Reas. 3.
The matter of duties may be done, and yet a man be unholy.

Thirdly, another Reason is; *Because the matter may stand with an unholy life.* A man may doe a duty for the matter of it, and yet be unholy,

holy. This is plain ; how many thousands are there that pray, and yet are vain, and covetous, and carnall? How many thousands heare Sermons, and yet are unprofitable? *Ever hearing, and never come to the knowledge of the truth.* If they were injurious before, they are injurious still ; if they were coulers before, they are so still, if they were drunkards before, they are so still. A man may receive the Sacrament every month, and yet may have his lusts, and roll them as a sweet morsell under his tongue ; he may delight in his secret lusts, and go on in his deadnesse of his heart. It is the right manner of worshipping God, that purgeth the conscience, and purifieth the soul, and makes a man that there is no room for his corruptions, as you may see, 1 Thess. 2. 10. *You your selves know (saith the Apostle) how holily and unblamably we walked among you.* He speaks there of his manner of walking, and he saith to them, because it was in a right manner, it was an holy manner; such walking as excluded all unholinesse and prophanesse. Flesh & blood cannot abide this. Men they love to pray and be proud; they love to hear sermons, & to have their profit ; they love to professe religion, and still to carry their secret lusts in their bosomes. People love this alive, to goe up to Gilgall and transgresse, to offer sacrifice every new Moon, and every morning, and to finde the labour of their hands, this is right ; but for a man to part with his iniquity, that is the thing that goes against the haire.

The

Reas. 4.
The manner
of duties
bring not
the crosse.

The last reason is, because the manner of duties bring not the crosse upon a man. A man may doe all the duties of Religion, and never be persecuted for it; a man may be as devout as the devoutest man under heaven, and yet no body hate him for it, except he be devout in a right manner, and worship God in a right manner. One man may reprove another that is wicked. A drunkard may suffer a drunkards reproof, & be never the worse; A whoremaster may serve his quean so, he may call her so, and yet not be spighted, because it is not right. It is the right doing of it that brings the crosse; as in 2 Tim. 2. 10. *Thou knowest my manner of life.* It was that that brought afflictions and persecutions.

2 Tim. 2.
10.

Act. 15. 5.

We may see to this very day many thousands that seem devout men in the Church, they will pray, and will hardly misse any time of prayer morning or evening; and yet they are far from being persecuted: nay, many of them are maine persecuters of the Gospel of God, enemies to the crosse of Christ, adversaries to the Saints of God. We see it plain in Acts 15. 5. we read there of devout women that raised persecution against Paul. Marke, they were devout, and because it was not in a right manner, they persecuted the Apostles, and set themselves against them that were truly faithfull. Though wicked men do not love to pray aright, yet many of them are much for praying, they care not how much praying they have, and when they are at prayers, they will pray over from the beginning of the book

to

to the end, they love it alive. But if they come to a prayer that moves the heart, that rises the conscience, that dogges a man into his bosome, that layes a man flat on his face before God, they gnash their teeth at such a prayer. So they love preaching too; I, it is true, if it be preaching that is flauunting, and glofing, with the enticing words of mans wisdom: but if a man preach to the conscience, if he preach the pure naked word of God; and carry it home to mens soules, this makes them gnash their very teeth, and they could eat the Minister of God for his labour. It is the right manner of duty that is accompanied with the crosse.

Thirdly, if we ought to be carefull to performe duties in a right manner, Let us be exhorted in the feare of God, to goe and quicken all our duties, to bring a soule into so many bodies; we have bodies of praying, and bodies of hearing, and bodies of receiving the Sacrament, and of good duties, let us get a soule into them, labour to doe them in a right manner. The bare duty is like a carcasfe. It is a Proverb of the Jewes, Prayer without preparation, it is as the carcasfe without the soule, that is, a loathsome thing; so is prayer without life, and without a right manner of pouring it forth. Let us labour therefore in the feare of God, to pray, and pray aright, to heare, and to heare aright; to seek God, and to seek him with all our hearts, aright, and to do every thing in the right way.

Let

Use 3.
To labour
to do du-
ties aright

Motives
to perform
duties in
the right
manner.

1. Motive.
Numb. 11.
14.

Let us consider, first, we doe not partake of any ordinance at all, except we doe in a right manner. I remember a fit place for this in Numbers 11. 14. It is said there, *The stranger shall eat the Passeeover, and partake of it according to the ordinance, and the manner of it.* Where the Text puts in the Ordinance of the Passeeover, and the Manner of it. For it is all one, they are *Synonima's*. So the Ordinance in every duty, Gods ordinance in praying, in hearing the Word, in the Sacrament, in reproof, in every good duty, it is all one as the selfe-same thing. So that if we pray, and doe not pray in a right manner, we have not prayed, we doe not partake of the ordinance. So when we come to the Sacrament, the ordinance & the manner of it is all one; it is one compleat concrete action. we doe not partake of it, except we partake of both.

2. Motive

Secondly consider, *it is nothing but hypocrisie, when a man prayes and doth not pray in a right manner; when a man doth any dutie to God, and not in right wise, it is nothing but hypocrisie*, Mark how our Saviour Christ sets forth the hypocrisie of the Pharisee, Luke 18. 11. *The Pharisee stood and prayed thus with himselfe, he marks his manner of prayer; he doth not say, He stood and prayed this, these words, but Thus he prayed, he did not pray in a right manner: there was his hypocrisie, and that was the reason he went home not justified.*

3. Motive.

Thirdly consider: *it makes the Ordinance of God of no effect. Thus they make the Commandments*

ments of God of none effect, Matth. 15. 6. Hee speakes there of their duties that they did in a wrong manner, and their expounding the Scripture, that they did in a wrong wise; and their sacrifice, their offerings, and tithings, their precepts, and many things that were all done after another fashion than God had commanded; therefore saith Christ, *Thus, they make the Commandements of God of none effect.* So we make all the duties of Gods worship of none effect. Wee know there is never an ordinance of God, but it hath great effect if it be rightly performed. Prayer is of great effect, it is able to rend heaven, it is able to pull down God to the soul, it is able to wrastle out a blessing, to quicken the heart, to obtaine of God every thing we want: but if a man pray not aright, a man may pray, and go away never a whit the more holy, nor more quickened, nor neerer to heaven, nor comfort. So *preaching and bearing*, they are admirable Ordinances, what powerfull effects have they wrought when they have been done in a right kinde? People have cryed out and beene converted at them; and many a man hath been pulled out of the power of Satan to the Kingdome of Jesus Christ. They had royall glorious effects upon many thousand soules. But what is the reason that our hearing is so uneffectuall? Because we heare not in a right manner, this makes the Ordinance of God of none effect, it makes Prayer of no effect, the Word of no effect, the Sacraments & Sabbaths of none effect;

you

you see people partake of these things, and are never the wiser.

Lastly, it cannot please God, it is onely the right manner of doing duties that pleaseth God, as in 1 Thessalonians. 4. 1, *As yee have received of us, How yee ought to walke, and to please God, Mark, there is the manner, That yee may know HOW to walke, and by that to please God, It is not enough for a man to walke in good duties; that a man may doe, and not please God: but (saith he) yee have received the manner HOW to walke and to please God. It is the manner How that pleaseth God. A man may walke to hell upon heavens ground, he may go to hell in the wayes of God, it is possible. Suppose a man should go and take (if it were possible) all the surface of ground between this place and York, and lay it between this place and Dover, a man might go to Dover upon York ground. So many a man lays the Ordinances of God in hell way: he walkes in the way to hell, and there he layes his prayers, and there his hearing, and his good duties: hee prayes every day, and heares every day, and doth good duties every day, and yet walkes to hell; he goes to hell on heavens ground, The reason is, because he doth the duty, and doth not observe the manner how he doth it.*

Simile.

The third thing is, the rule of direction, how wee may come to the right manner of receiving the Sacrament, that is, by preparing of a mans selfe: and the preparation is here set down

downe by the specification of it, namely, in examining himselfe, *Let a man examine himselfe, and so let him eate of that Bread, and drinke of that Cup.*

The generall scope of these words, and the Apostles meaning in them, is this, That.

Every man must prepare himselfe before he come to the Lords Table.

I cannot stand on this, I will only name it.

As in the Sacrament of the Pascheover, there was preparation for the Pascheover. In *Jo. 19. 14.* it is said of the Disciples of Christ, that they made ready the Pascheover. In *Matth. 26.* they made the Lamb ready, and the room ready, and themselves ready. and the Table ready, and every thing ready. So in the Sacrament of the Lords Supper, wherein Christ is the true Pascall Lamb, when we come to eate of him, wee must make every thing ready, faith ready, and repentance ready, and interest in the promise ready, and hunger and thirst after these spirituall dainties ready, every thing must be ready: or else, like a man that comes into the field to battle, that hath not gotten his sword, or his weapons ready, that is the way for himselfe to be killed: so it is when we come to the Communion, and have not all things ready, it is the way to be damned.

The Reasons of this are,

First, because the Sacrament is an Ordinance of God: Now all the Ordinances of God require preparation, they are all spirituall, and naturally a man is carnall, and therefore cannot be prepa-

Obser. 3.

Every man must prepare himselfe before he come to the Lords Table.

Reason.

It is Gods ordinance

Simile.

prepared. As it is with wood, there is never a tree in the wood, but it is unprepared for building. Is there any tree in the wood of the fashion of a Chimney, or of a Lintall, or a Door? It must first be prepared, as it is *Prou. 24. 27.* *First prepare thy worke without, and then build thine house.* So every ordinance is to build a man up in the fear of God, in the grace of God: and in Religion: Now man is *naturally* unprepared for it; First, a man must fell his wood, and then cut it, and hew it even, and carve it, and plaine it fit, and prepare it before he build: So a man must hew downe his own heart, he must humble his owne soul, and qualifie all within him, and so be sanctified before he be fit.

As for example: In prayer, a man must bee prepared to prayer before he pray; he must prepare his heart, & then Gods eares will hearken to it. In *Psal. 10. 17.* The Lord will have the heart prepared before he heare the prayer. So it is with the word of God, a man must bee prepared before he hear it: As a man that preacheth must be prepared before he preach, as *Ezra* is said to prepare his heart, *Ezra 7. 10.* *Hee prepared his heart to doe the Law, and to teach it.* So a Minister cannot preach, except he be prepared beforehand, with a commission from God: with preserving knowledge, with a coale from Gods Altar, with a spirit of wisdom and understanding, with a Law of kindenesse in his lips, with meditation, and with a Theam fitted in his mouth for the people, hee must be pre-

prepared with a burning and a shining light; or else hee shall not edifie the congregation: So it is with all other ordinances. For *bumbling of a mans soule*, a man cannot humble his heart, except he be prepared to it, *Amos 4. 12.* Prepare to meet thy God, he speaks of humiliati- on. If a man would humble himselfe before God, if he be not prepared, if his heart be not prepa- red to let go the world, his worldly profits, and vain pleasures, and carnall acquaintance, his wonted lusts, and former delights. If hee bee not prepared to let these goe, when he comes to keep a Fast, or to afflict his soule, and goes a- long to do the duty, to lay himselfe downe be- fore Almighty God, some lust or other will stick in his teeth, and intercept his heart, hee shall never be able to doe it: as *Samuel* said to the people; *If you will turn to the Lord, prepare your hearts to doe it, 1 Sam, 7.* So it must bee in all the ordinances of God, and much more in the Sacrament.

Secondly, another Reason is, because the Lord Christ hath made great preparations to provide the Lords Supper; therefore wee must be prepared to eat it. You know what a great deale adoe there was before the Supper was made. Christ must be incarnate, and fulfill all righteousnesse, he must conclude it upon his suffering; he must tread the wine-presse alone, and suffer himselfe to be beaten and rejected of God, and men, and suffer death, the cursed death of the Crosse, all these things were concluded upon,

R

before

Reason. 2
Christ
hath made
preparati-
on for us
in the L.
Supper.

before this holy and blessed Supper was provided. Come (saith he) *I have prepared my dinner,* Matth. 22. Mark, Christ is faine to prepare his dinner, he makes a great Feast: there was great preparation for it; so there must be great preparation of our souls before we can come to this holy banquet. It is true among men, there may be great preparation for a feast, and little or nothing for the eating of it. Sometimes there are two or three dayes preparation for a Feast, and it is eaten presently. The reason is, because men naturally hunger after meat and drink, and he alwayes provides twice or thrice in twenty four houres, for eating and drinking: But the Lords Supper is a *spirituall* banquet, a man is every day, and hour, and moment naturally *unfit* for it; and there is much adoe to put an edge upon mens appetites, and a keennesse upon mens desires, that they may bee fitted and prepared for it.

Reas. 3.
Christ
lookes for
good entertain-
ment.

Thirdly, another reason is, *because the Lord Christ, when he administers himselfe in this heavenly mystery, be offers to come into the soule, and he lookes for good entertainment; and therefore of necessity there must be preparation for it.* You see when a mortall man, an earthly Prince, or a Noble man comes to another mans house, what a deale of preparation there is to provide for him: there is meat made ready, and purging the house, and sweeping the yard, and trimming up the very pales, and every thing, and making clean all the Chambers, and riding out

out whatsoever fills it, & every thing that is out of order is set in tune. And, what will my Lord think? and what will his Majesty think? he will think he is slighted and contemned: And when he comes in; it may be, his owne children shall serve, and his owne wife wait at the Table; and there is running up and down of errands; and a great deale of adoe to give such a one entertainment. There is preparation to entertain a man, as Saint Paul said to Philemon, *I will that thou prepare me a lodging*: how much more when the eternall God shall come under a mans roof, and dine with him?

Lastly, Because the Sacrament of the Lords Supper, is a part of Christs last will and Testament. Now it is a terrible thing when we know our Lords will, and prepare not for the doing of it. Look in Luke 12. 48. he that knew it not, did things worthy of stripes; but in verse 47. *That servant that knew the Lords will, and prepared not himselfe, neither did according to his will, shall be beaten with many stripes, that man shall be damned with much damnation: he shall be damned deeper than any body.* Dost thou know that the Lords Table; that this blessed Sacrament, is part of Christs last Testament? and wilt thou not prepare thy selfe for it, to get an humble heart; and labour for a holy life, and seek for a thirsty soule; and vow upon new obedience; and enter into Covenant with the Lord Jesus Christ, for a better kinde of conversation for the time to come? Wilt thou not goe and examine thine

Reas. 4.
It is part
of Christs
last Test-
ament.

own soul, and go and reforme whatsoever is amisse in thy family, in thy place and calling? Wilt thou not doe these things to prepare for this holy will of Jesus Christ? thou shalt be damned deeper than any body else, because this is a part of Gods last Will and Testament, and thou knowest it, and therefore woe unto thee if thou prepare not for it.

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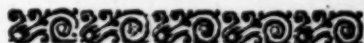
SET FORTH

In a SERMON preached ,

By that Reverend and faithfull Mi-
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WILLIAM FENNER, B. D.

Sometimes Fellow of *Pembroke Hall*
in *Cambridge*, and late Pastor
of *Rochford* in *Essex*.



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THE
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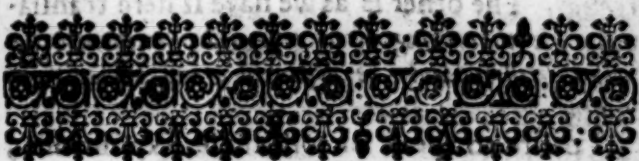
OF THE
LEPROUS
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Sometime Fellow of Queens Hall
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of Newbury, A. M.

SECOND EDITION

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THE DUTY OF REPROVERS

And Persons reprov'd,

A Sermon preached by Master *William Penner* Minister of Gods Word.

Prov. 29. 1.

He that being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that without remedy.



These words, by reason of the ambiguity in the Hebrew tongue, doe bear two expositions, and our English can suffer but one.

The first Exposition is this, *He that reproveth another, and hardeneth his own neck, shall suddenly be destroyed, and that without remedy.*

remedy. The other is as we have it here translated, *He that being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that without remedy.*

I desire to speak of both these Expositions, for feare I should misse the true sense of this Text.

For the first, it is a truth of God every where confirmed in the Scriptures, that hee that reproveth another, and yet hardeneth his owne heart, hee doth but make a rod for his owne back, hee pulls sudden destruction upon his owne selfe.

Then Secondly, there is no hinderance from the context, but that this may be the meaning of the text: you know the Proverbs have little or no coherence, except two or three chapters. Indeed there is a coherence in them, but generally through the Proverbs there is none; so that if the text it selfe will beare one exposition as well as another indifferently, the meaning none can tell, but onely as it is hit.

Thirdly and lastly, the Text it selfe favours this exposition: for so the word in the Hebrew is, *A man of reprooves, that hardens his owne neck, shall suddenly be destroyed, and that without remedie.*

Now the Question is, Whether the wise mans meaning here be of the actuall reproof, the reprov'ing of another; or of passive reproof, this is undetermined which of these is meant.

A man can have no light from the coherence,

none

none in the world; and from the text it selfe, there is as much reason why we should expound it one way (even almost) as the other. So that I say, for feare I should let goe the true meaning of the wise man. I desire to speak a little of the active sense. He that often reproveth another, and yet hardeneth his owne neck, shall suddenly be destroyed, and that without remedy. From hence I may observe, that.

A reprov'r (whether a Master or a Minister, or a Magistrate, or a Father, or a private Christian, be he what he will be) that reproveth another, and yet is guilty him selfe (either in the same kinde, or else in another, or in any kinde) and hardeneth his owne heart in it, that man shall suddenly be destroyed without remedy.

Observ. 1.
A guilty hardened reprov'r, shall be destroyed

Take a Preacher that preacheth strict doctrine to the people, that is very zealous against their sinnes, he is up with hell and damnation against their filthy courses: he preacheth for quickning, but him selfe is not quickned; hee threatneth judgements against hardnesse of heart, and yet he hath a hard heart him selfe; this man puts destruction upon his owne pate. Hee is like the Pharisees, that imposed upon others grievous burdens and heavie to be borne, but would not touch them with one of their fingers themselves, Matth. 23. 4.

The Reason of this is, because

First, such a reprov'r of sinne, does it against his office: the office of a reprov'r bindes him to be blamelesse as the Apostle speaks, A Bishop must be blamelesse, 1 Tim. 3. 2. Every Christian should

Reason 1.
It is against his office.

should be blamelesse; how much more *Ministers*, that beare the office of *reprovers*? they should be blamelesse. Nay, if a man, though hee take not the office of a reprovcr, yet if he beare the person of a reprovcr (as every private Christian must when God calls him to it: for every man may be called to *reprove*) though he have no authority over another, though hee bee a private man, he may beare the person though not the office of a reprovcr. Now a man must be unculpable, and unblameable himselfe, or else he sins against his person. If a man reprove another for being carnall, himselfe must be spirituall, *Gal. 6.*

1. If any man be overtaken with a fault, yee that are spirituall, restore him. The reprovcr, the exhorter, and admonisher, must be spirituall, if hee would draw another to be spirituall.

Reason 2.
He cannot
reprove
to a right
end.

Secondly, such a reprovcr as is guilty himselfe in that kinde, or in any other kinde, hee can never reprove to a right end. Why seeest thou a mote in thy brothers eye, and considerest not the beame in thine owne eye? *Matth. 7. verse 3.* Why (saith he) to what end? what is that thou lookest at, thou art severe to espye faults in thy brothers eye? To what end doest thou reprove him? What is the reason? What is the thing thou wouldest have, that thou findest fault with him? Why seeest thou a mote in brothers eye? As if hee should say, thy end can never be good, it cannot be to doe thy brother good: for then thou wouldest doe thy self good first: It is not because thou hatest sin; for

for then thou wouldest detest thy owne sin. It cannot bee out of a good principle, or to a good end. It is either because thou art a busie body in other mens matters, or thou art censorious, thou lovest to be meddling; or because thou hatest thy brother, and wouldest wreak thy malice on him; thou wouldest fane shame and disgrace him, and by beating him downe, get thy selfe up; or thou wouldest get a cover to thy owne conscience; it must be some such end, it cannot be a good end. Christ puts it to a mans conscience, why hee reproves his brother, when hee is faulty himselfe.

Thirdly, another Reason is, such a reprovver can never doe it in a right manner, as Christ saith, Matthew 7. 4. How wilt thou say to thy brother, let me pull the moat out of thine eye, when behold a beam is in thine owne eye? How wilt thou doe it? In what fashlon, or sort? How wilt thou be able to bring this about? A man that is a reprovver, had need to have a very cleare sight of his owne, that sees another mans faults, and will set another to rights; he had need to have a good judgement, or see all the circumstances of reproof, and rebuke, that deals with another. As long as a man hath a beam in his owne eye, as long as he hath lusts in his own heart, that will blind his judgement, and darken and cover his eyes and make him that he shall not be able to see to goe about it. How canst thou possibly say to thy brother, let me pull the moat out of thine eye, when there is a beam in thine own eye?

Reason 3.
Not in a
right
manner.

A man that is to reprove another, a Master that will reprove his servant, or a Father his children, or a Minister that will reprove his people, or a Magistrate that will reprove those that are committed to his charge, or any brother that will reprove another, he must doe it with a *spirit of compassion*, with bowels of pity, with a sense and feeling: there is a great deale of wisdom and discretion to be observed in this act. Now when a man hath a beam in his owne eye, how shall he be able to do it? That man that is faulty and guilty himselfe, either he must reprove *too harshly*, and rigorously or *too sparingly* or *too insultingly*, he must doe it in a wrong manner, it can never be sincerely and truly done, as long as a man hath a lust in his owne heart, and he himselfe is guilty and faulty, that is a reprovor of his brother. Nay, the party reprov'd, is holpen to retort on him, *How dost thou tell me of pride, and worldlingnesse, and covetousnesse? Who is proud and covetous as thou?* Thus a man shall be ready to be hit in the teeth,

Reas. 4.
It is hypoc-
risie.

Fourthly, *such a reprovor is an hypocrite*. It is no Christian reproof for a man to doe so. Wilt thou go and finde fault with thy servant for his lazinesse in thy service, when thou art lazie in Gods service? Wilt thou finde fault with thy brother for his pride, and thou art full of fashions? Wilt thou condemne the finnes of the times, and thou livest in some lust? This is nothing but hypocrisie. Thou makest as if thou didst

didst stand so much for obedience to God; and oh! there is *this* and *that* sin against God, when *thy* selfe is a sinner in *that*, or in *another* kinde; this is *hypocrisie*, as Christ saith here, *Thou hypocrite, first cast the beame out of thine owne eye, and then thou shalt see clearely to cast the moat out of thy brothers eye. Thou hypocrite*: Mark, it is an act of *hypocrisie* when a man goes to finde fault with *another*, before he has gone to redress his *owne* soul; to purge his owne conscience, and have shook hands with *the wages of iniquity* his owne selfe, before a man have done *this*, it is *hypocrisie* to deal with another. For when a man reproves another he takes aform upon himself of one that is *zealous* against sin, & an enemy to al sinful practises: Now what is this but *hypocrisie*, when a man hath not this in him that he *pretendes*? when a man findes fault with another's pride, as if he were humble forsooth, with another's worldlinesse, as if he were liberall; when a man doth so, he incurreth the *guilt of hypocrisie* in *reproving* another.

Fifthly, another reason is, because such a reprover is *inexcusable*, his *reproving* of another mans sinne, makes him *inexcusable* for his owne, as the Apostle speakes, *Romans 2. 1. Therefore thou art inexcusable, O man, whosoever thou art, that judgest: for wherein thou judgest another, thou condemnest thy selfe, for thou doest the same thing. Mark, thy owne mouth shall condemne thee; thou findest fault with another mans pride: it seemes he is to be condemned for it, then God*
con-

Reas. 5.
It makes
inexcusa-
ble.

condemnes thee for thy pride. Thy pride is a faire mark for Gods justice, because thou condemnest another. Dost thou finde fault with a nothers hardnesse of heart, and ill will and backwardnesse to any thing that was good, and yet thou art backward? Thou exposest thine owne soul to the judgement of God; thou hast taught (as it were) Almighty God how to condemne thee for thine owne lusts and corruptions.

Reason 6.
It is absurd.

Again, sixthly, another Reason is this, *because such a reprovewer is an absurd person*. It is absurd to reprove another, and be faulty ones selfe, as it is, Rom. 2. 21. *Thou that teachest another, teachest thou not thy selfe? Thou that preachest another should not steal, dost thou steal?* This is a strange absurd thing; this reproof doth not sound well in thy mouth: thou stealest, and forbiddest stealing; thou preachest against adultery, and committest it; thou speakest against such and such sinnes, thou findest fault with them in the children of God, and art guilty thy selfe, or in thy children or servants, or neighbours, and art obnoxious to them in thine own practise: this is an absurd thing: these rebukes and reproofes sound not well in thy mouth.

Reason 7.
It is impudencie.

Lastly, it is a signe of impudencie, Psalme 50. *What hast thou to doe to take my covenant into thy mouth, when thou hast to be reformed, and hast cast my covenant behinde thy back?* And to the wicked God saith, *What hast thou to doe to take my statutes or covenant, into thy mouth, since thou hatest instruction?* What hast thou to doe to

reprove thy brother? If hee be proud, what is that to thee, as long as thou art proud thy self? thou goest and slingest stones at him: sling them at thine owne heart first. It is a signe of impudency.

But, it may be objected, Shall not a wicked Magistrate punish sinne, and a wicked Minister preach against the corruptions of the times, and a wicked Master rebuke his Servants, and a wicked Father correct his Children? Because he is wicked himselfe, shall he make himselfe more wicked, and contract more guilt upon his soule?

I answer, that such a man is in a dilemma; for the man is bound to reprove; in regard of his office, and yet he is bound in conscience to go and amend himselfe first. I say, he is bound to reprove all those that God calls him to reprove, in regard of his office: but in regard of conscience hee is bound to goe and amend his owne fault first. Therefore if it be a Magistrate, such as sit upon life and death, or *Nisi prius*, or any action between man and man. if he condemn a malefactor, and there remember himself guilty, he is bound in conscience to arise from the Bench, and goe and amend his owne sin. And wee that are Ministers, when we preach to the people, and remember our selves guilty, let us lay our hands upon our mouthes, at least, *in votis* before ever we have the face to go & finde fault with the people, it is necessary it should be so; Therefore, I say, a man is in a dilemma, if he doe not

not reprove sinne, it is against his office, and the person he beares, when God calls him to it; and if he be reproved, then hee finnes against the command of God, that bindes him to be blamelesse that is to beare the place of a re-prover.

Use 1.

The Use of this is, first, to let us see, that a man that reproveth (I speak not of Ministers onely, or of Magistrates, or Fathers, but of every man that reproveth, either by tongue, in word, or in thought, if he finde fault in his thought with another man for his finnes, and his strange doings) let him take heed, he doth but pull a judgement upon his owne head; he makes himselfe inexcusable, as in Rom. 2. 3. the Apostle there speaking of this very point, *Thinkest thou, O man, that judgest him that doth these things, and doest them, that thou shalt escape the judgement of God? A man that judgeth another, and doth the same things, that man certainly shall not escape the judgement of God, as his brother doth not escape his judgement.*

Use. 2.
To be un-
blamable
ere we re-
prove.

Secondly, another Use shall be for counsell to every man and woman (for it is every ones case) God hath called every one of us to reprove one another, Ministers to reprove the people, and Magistrates to judge between man and man, and every neighbour is to reprove when he is called thereto. Now let us marke and observe this rule, let every one of us labour with all care and conscience, to be unblameable, unoffensive, to humble our owne souls, to cleanse our own
consci-

consciencs, that wemay be able to perform this duty. Belov'd, we wrong our own souls, if we finde fault with others, and suffer our selves to bee faulty.

When Paul was to preach to the people, knowing that his office of preaching required reprovings, you see, lest he should wrong his own soul, how he laboured to be unblameable, saith he, *I beat my body down, when I preach to others, lest I become a cast-away.*

Again as a man wrongs his owne soule, so he dishonours God. It cannot be unknown what an unthankfull office, the office of a reprov'r is; the world cannot abide reproof, *The wicked hate the reprov'r in the gate, Isa. 29. 21.* The world is full of scorers, that hate reproof. *Prov. 15. 12.* Though some men be not so wicked as to hate reproof, yet at least they think hardly of them that reprove; they think they usurp authority over them, and crow over them, or they undertake to be their betters; as a reprov'r undertakes in that thing to be a mans better. Now when a man is reprov'd, he is apt to think that his neighbour crows over him, and exerciseth authority upon him, as if he would grow on him, and be his Judge. You see Lot when he reprov'd the Sodomites, though as gently as ever he could. *My breth'ren do not so wickedly, presently for all that they thought hardly of him. What, will this fellow be a judge that came but the other day to sojourn? Gen. 19.* Presently they thought hardly of him. So we see the Prophet, he doth but find faule with

with *Amaziah* for his fault, and presently the Kings eyes are blinded, and his heart hardened, *Who made you of the Kings counsell?* 2 Chron. 25. 15. hee thought him a medler, that pried into State-affaires, and into the Court & Kingdome. A man cannot reprove his brother for his sinne, but it is a thousand to one, if his brother be not ready presently to pry into him, & to look narrowly into his wayes, to espy a hole in his coat if he can, or to make one if he cannot: all mens eyes are upon him, and they look strictly and straitly; and if any thing in the world be amisse they will be sure to mark it, and to make more of it, to make mountains of mole-hills. When the blinde man did but finde fault with the Pharisees, & reprove them alittle for persecuting of Christ, what say they? *Art thou altogether conceived and borne in sinne, and wilt thou teach us?* John 9. 34. Presently they looked on his blindenesse, and birch, Certainly he is a viler sinner than other men, and shall he go finde fault with them? If we mean to reprove *another*, let us labour to be unblameable, to be godly and holy, to reform our *own* wayes, let us be sure to purge our owne families, to cleanse our *owne* soules, to rid our owne hands of all the wayes of sin and iniquity, least God be dishonoured. The word of God will be flung in his owne face back againe, and the reproof, if it be never so sweet, and never so wise, it will be retorted in a mans own teeth, if he be not unblameable himselve. And a man had need to be humble, and lowly, and gentle, and

and meek, and to put on all bowels, and gentleness of heart, if he will reprove.

All finnes are not to be reprov'd *alike*, some with *sharpnesse*, some with *lenity*. Hee is a Mountebank that will open a vaine for every wheal and pimple. The reprov'r is like them in *Isaiab*, when they deale with the Cummin and Fetches, a little rod will beat them out, but when they come to the Corn, Wheat and Rye, they beat them out with the Cart-wheele: So when we meet with a hard-hearted spirit, wee must use *stronger* corosives to them, and gentler admonitions and rebukes towards others that sin with a lesser and a weaker hand. But this is a thing that a man must be marvellous careful of that reprov's. Nay, let a man be unblameable for the present, if he have been faulty before, if it were seven, or ten, or twenty yeares before, if it be known, it is a thousand to one, but he shall be hit in the teeth with it when he reprov's: you committed adultery, and you did steale at such a time, if it were never so long agoe. Therefore *St. Paul* would not consent to take *Mark* with him in the ministry, *Act* 15. because he had been offensive to the Church before. We had need to be *marvellous* careful and wary if we will reprove.

I had thought to have named other Uses, but I leave this Exposition, and take it as it is passively interpreted.

Simile

He that being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that without remedy.

The second
X-
position.

THough it may be expounded the other way yet I rather incline to this. The Reason is.

Because this is the constant current of all interpreters generally. I meet but with one or two that expound it the other way; but all passively, He that being often reprov'd, hardeneth his neck, &c.

Secondly, because the word in the originall is, *A man of reproofs that hardeneth his owne neck.* Now, though it be indifferent whether it be *active* or *passive*, yet look in the Scripture, and you shall finde it more often *passive* than *active*. *A man of reproofs*, that is a man often reprov'd, in the *passive*. As in Isa. 53. 3. Christ is a man of sorrows, not making others sorry, but made sorry *passively*. And so in Dan. 9. 23. It is said Daniel was a man of desires, that is, not a man desiring other men, or other things, not *actively* desiring, but *passively*, desired, beloved of God exceedingly. So it is said of Jeremiab, Jerem. 15. 10. he was a man of strife, not a man striving with others, but a man striven with. So in 1 King. 2. 26. *A man of death*, that is, not killing others, but to be killed himselfe. It is taken more frequently in the *passive* sense; and we may more boldly take it so. *A man of Reproofs*, that is, reprov'd againe and againe, that hath received divers reproofs, and yet hardeneth his owne neck, shall suddenly be destroyed,

destroyed, and that without remedy. Here I might observe by the way, this point of Doctrine, That,

The Lord doth not destroy man willingly.

He saith not, A man shall be destroyed without remedy; but a man when he hath sinned against God, when he hath committed sinne, and not only so, but when he is reprov'd for his sin, and goeth on. The Lord doth not destroy a man nakedly, but upon consideration of sin. *Willingly the Lord doth not afflict any*, Lament. 3. Mercy and punishment they flow from God, as the honey and the sting from the Bee; the Bee yeildeth honey of her own nature, but she doth not sting but when she is provoked: so the Lord is gracious, and good, and favourable, and kinde, & blesteth his people from his own nature, but he doth not punish, and plague, and destroy, but being provoked by sin and iniquity. I will not stand to follow this point, I let it go.

The text it self contains the great mercy of God in lending a man a reproof.

And what a great sin it is, what a great ill it is for a man to sin against his reproof. The greatnesse of the ill is set down two wayes:

First, by the great sinfulness of the thing, it is called the hardening of a mans own neck.

Secondly, by the greatnesse of the punishment that God inflicts upon this sin, and that is, he will destroy him, and that without remedy.

For the first, namely, what a great mercie it is for God to let a man be reprov'd for his sin.

Doct.

The Lord doth not destroy men willingly.

God destroyes not but for sin.

Simile.

Observa.

A great mercy to be reprov'd.

It may be proved by many places of Scripture, onely I finde Scripture is to brought as an aggravation of sinne when they sinned against reproof, Hosea 5. 2. saith hee, they are profound to commit sinne, though I have been a rebuker of them all. As if he should say, though I have been so mercifull as to shew them the danger of sin, to tell them what would come of their wretched courses: though I have called them to repentance, and have given them warning what would be the issue of these things; yet for all this, for all my mercy, they have gone on in their finnes though I have reprov'd them. This *Though* is a word of aggravation as we see in the speech of Daniel to Belshazzar; *Thou, O King, hast not humbled thy selfe though thou knewest this*: as if he had said, though the Lord let thee know the punishment upon thy Father, & the plagues of Nebuchadnezzar thy grand-father, though the Lord have let thee understand what it is for thee to exalt thy selfe against him; yet thou art not humbled; he aggravates his sinne. So, this aggravates a mans sin when he goes on, notwithstanding he is reprov'd. The reasons are,

Reason I.
Reproofes
come from
love.

First, because when God reproveth a man of sinne: the reproof primarily comes out of love; therefore when he reprov'd Laodicea, and told her she was luke-warme, and said, *I would thou wert either hot or cold*: And since she was neither, he would spue her out of his mouth; he tells her whence the reproof flowed; because *I love, I reprove*: As many as I love, I rebuke, Rev. 3. 19. It is not
out

out of ill will that I tell thee of thy luke-warmnesse, & threaten to spue thee out of my mouth; I tell thee these things that thou mayst avoyd that ill, I say, Gods reproofes flow primarily from *love* to men, whereby he would have them lay aside their wretched courses, and avoid the judgements. Nay, it is an argument of *hatred* when a man doth not reprove his brother of sinne. If God let a man goe on in sinne, and never tell him of his drunkennesse, nor never finde fault with his pride and security, never convince him, or wound, or touch him, nor deal with him about his unsettled estate, and his rotten condition, it is a signe God hates the man: but when God reproveth a man from day to day, Man, thou art a proud creature, thou shalt to hell for thy pride, and hypocrisie, and security, and hardnesse of heart: When the Lord reproveth a man from day to day, this is an argument of *love*; the other is an effect of *hatred*, not to reprove. *Thou shalt not hate thy brother in thy heart, saith Moses, but shalt in any wise reprove him, and not suffer sinne to be upon him, Levi. 19. 17.* Thou hatest thy brother when thou seest him sin, and doest not warn him, and knowest he is guilty of sinfull courses, and doest not reprove him; and when thou hast time, and place, and opportunity, and fit circumstances to reprove; and yet thou wilt not doe it, it is a signe thou hatest thy brother; it is the greatest degree of hatred on them. If a man deny food for the body, and let a man rather dye of hunger, than hee will give him

Pro. 10.
17.

him meat, or let a man fall into apit, rather than he will prevent the mischief, a man is guilty of *bodily* murder : but thou art guilty of the *soul* of thy brother, if thou let him fall into sin. Thou thinkest thy brother is harsh, he will not bear with thee, he is hasty & testy : no, thou art in an error, *That man that hates reproof, erreth, saith Solomon.* Indeed a man should not be too sharp, but first tell his brother in private that he is in an error : for, *reproof* is a means of *grace*, it flowes from great love, it is the providence of God that hath cast it about, that thou shouldest have reproof given thee; if thou have a heart to take it, It is an argument of love.

Reason 2.
They tend
to good

Another reason is taken from the primary end of reproof, which is to bring a man to good, to reduce him into a right way, to convert a man, to save his soul, that is the primary end of reproof and admonition; therefore to go on in sinnes contrary to it, must needs be a great evill. As Solomon brings in the wisdom of the Father, Jesus Christ, calling upon people, O yee fooles, how long will yee love folly? turn at my reproof. Mark what followes, to what end; I will poure my spirit on you. There is the end he tells them. O yee fooles, wretched people without understanding, that goe on in sinne, and harden your owne hearts, that repent not, nor turne not to God, that wil not submit to his wisdom, nor imbrace his word : yee fooles, that wrong your own souls, ob turn at my reproof. Why? This is the reason that God repoves a man on this fashion, it is, that

that a man may have the Spirit of God granted him. If thou have an eare to *beare* reproof, and a heart to *drink* it in, and to weare it as a crown of gold on thy head, and as a chain about thy neck, thou shouldest have the Spirit of God for thy labour : the Lord reproveth thee that thou mightest return back, and have his Spirit, and have mercy and forgivenesse. This is all the ill will that Gods Ministers beare thee, and all the hatred that reprovers shew, when they tell thee of thy finnes whatsoever they be, that they may stop thy steps from going downe to Hell.

When the Lord sends thee Sermon upon Sermon, Preacher after Preacher, thou art called on day by day, (as you heare in this place) This is the infinite goodness of God toward your souls; therefore your sinne is infinite great, if you doe not amend, as the wise man saith, *He that hates reproof shall surely dye, Prov. 15. 10.* there is no remedy for that man, that man that puts off repentance, God reproveth him from day to day, on the Sabbath day, and on the week dayes; hee goes to this man, and there he is reprov'd; and to another, and there he is reprov'd; and yet he goes on in this deadnesse and formality in the ordinances of God, that man shall surely dye, there is no remedy, he sins against the infinite mercy of God.

Thirdly, there is no reason in the world why reproofe should be taken otherwise than with all willingnesse, and thankesfulnesse, and chearfulnesse.

Reason 3.
It is brutish to reprove them.

Simile

fulnesse. If a man have but the reason of a man in him, he must needs take reproof in good part; he must be a beast that doth not judge well of him that reproveth him. There is an excellent place, *Prov. 12. 1.* *He that puts of reproof is brutish; he that hates reproof, is a brute, that man hath no reason in him.* Art thou a swearer, and art reprov'd for it? thy brother tells thee thou wilt be damned for it. Dost thou chafe at that man & thou art a beast, thou hast no more understanding than an Ox or an Ass. As it is with a horse, when the Ostler comes to rub him, he kicks with his heel; when he onely beats of the dirt, he lifts up his hinder leg on him, and it may be wounds him: so thou hast no more understanding than a beast that findes fault with one that reproveth thee for thy sins. So that whatsoever thy sin be, he that tels thee of it, there is no reason in the world but that he should be a dear man to thee. We think of all men under heaven, godly Ministers that are faithfull in their place and calling, should be the dearest men to you upon the face of the earth. Why? because they reprove you, & tell you of your sins, & what will become of your souls, what will be the issue and Catastrophe of all your ways. You that come to Church every day, may read a Lecture in the Word of God, what will be your doom at the last day: you are told of your pride, and adultery, of your whoredom and oaths, carnall Gospellers of their secure and carnall condition, and common professors of their formality, & other lusts

lusts that men are given to ; you are told of all : I say, the feet of Gods messengers should be beautifull ; you should hug the messengers, and put their reproofs in your bosomes, and let them have power and efficacy on your souls ; and go and put them in practice.

The Use of this is,

First, is it so, that it is the infinite mercie of God to reprove men of their sinnes, to tell them of whatsoever is amiss in their hearts and lives ? let me tell you, First, see here what an infinite punishment God is bringing upon that Kingdome when hee is taking away reprovers from them : when God takes away reprovers, he takes away all mercy and loving kindnesse. Therefore God when he threatned to deliver up Judah, to curse that Kingdome, to plague them for their rebellion, and utterly to give them over, he saith he will take away the reprov'r, saith he to the Prophet, *Thou shalt be dumb and not open thy mouth, thou shalt not be a reprov'r to this people,* Ezek. 3. 26. When the Lord would curse that people, & bindethem over to a reprobate sense, and deliver them to wrath, the Prophet shall not be a reprov'r, he silences the Prophet. Or as Piscator thinks, the anger of God silenced him, or confinde him to his house, that he should not prophesie. So when God silences his Ministers, that he takes them from a place, or threatens to take them away, it is a signe of heavie vengeance toward such a people. It may be wicked people laughed at them, and made it a matter

Use 1.
The misery to want reprovers

or Angel

ter of nothing, they were glad that *Ezekiels* mouth was gagged, and it were no matter if the country were rid of a company of Puritans; though they had no such word then, they had as bad, they think all is well: but the time will come that they will curse the day that ever they provoked God to take away their Ministers; we enjoy them by the mercy of God, other places have lost them, God knows how soon wee may loose ours. In *Hosea* 4. 4. the Lord, there, when he would set out the desperate estate of the children of *Ephraim*, delivers them up to such a state and condition, that none should reprove them, *Let none reprove another*. If they will sinne let them; if they will go on in idolatry, let them; if they will harden their own hearts let them; if they will dye in sinne, let them; if they will perish, and be damned for ever, let them. *Let no man reprove another*. It is a lamentable state.

Generally, people are glad when the Land is swept of all the good Ministers, & the good servants of God: they had rather hear a fine song in a Pulpit, of one that preacheth morrally, or it may be preacheth his own self, or the like, but the time will come, when they shall say as *Solomon* saith, *It is better to hear the repprofe of the wise, than the song of fooles*, *Ecclesiastes* 7. 5. People love alife to hear the song of fooles. When a foole comes up and preacheth, *At what time soever a sinner shall repent of his sinne*: And, *Be not just over much*; and what need such adoe? Here is more putther than neds, and abuse places, and wrest

wrest Scripture. As for example, the thiefe on the Crosse was saved at the last with a word or to; and they bring the example of the *Publican*, that cryed, *God be mercifull to me a sinner*, and went justified to his house rather than the *Pharisee* that made long prayers. And tush, what need men be so zealous, and precise, and puritanicall, *Whosoever calls upon the name of God, shall be saved*: people love a life such songs of fools: but the time shall come when peoples eyes shall be opened, and their consciences awakened, and then they will wish, O that we had heard the reproofe of the wise.

The second use makes against those that despise the reproofe of the wise, yee despise not men but God; yee have despised me, *Prov. 1. 30.* You think you despise a poore Minister, he is strict, and harsh with your souls, and presseth these things upon your conscience, and it may be, more than he hath warrant to do: so you think you do not despise God, but one only Minister: Nay, saith Christ, *you have despised my reproofe.* When you despise them that Christ sends, you despise him. This is an expresse and an explicite signe of a mans everlasting destruction, when he despiseth reproofe as in that speech of the Prophet to *Amoziah*, *I know that the Lord hath determined to destroy thee, because thou hast not hearkened to my reproofe, 2 Chron. 25. 16.* So I may say, I know that God hath determined to destroy a Nation, a City, or people, when they will not take counsell of Gods Messengers, when they will not hearken

Use 2.

Against
dispisers
of reproof

hearken to instruction: They have been called upon, nationall finnes have been ripped up, parochiall finnes have beene spoken of, yet when they are told, they will not be reprov'd. We that are the Ministers of God, know that God will destroy as many as turn not at reproof. I let this passe.

I should now shew the grievousnesse of this ill of standing out against reproof: it is expressed two wayes.

First, in the *sinfulnesse* of it, to harden a mans heart.

Secondly, in the *punishment*; He shall be destroyed without remedy. And in the *destruction* you may see here,

First, the *unexpectednesse* of it, He shall be destroyed suddenly.

Secondly, the *totalnesse* of it, Hee shall be destroyed. The word signifies to shatter all in peeces.

Thirdly, the *irrecoverablenesse* of it, without remedy.

Fourthly, the *incurablenesse* of it, his punishment is according to his sin. Mark, as he hardened his own heart against God, so God will harden his heart against him: as no remedy would turn him from his sin, so no remedy shall turn God from his wrath: As his sin was in hardening his heart like a stone, so God shall deal with him as a stone is dealt with, he shall destroy him. The word in the *originall* signifies broken to peeces as a stone is broken, that is, the Lord will deale with him just
in

The grievousnesse
of standing out-
against re-
proofe.

in his owne kinde. Hence I might observe this doctrine, that,

The Lord proportions punishments to mans sin.

Just as a mans sin is, so is the punishment. David sinned in numbering the people, 2 Sam. 24. 15. and God punished him in that; Pharaob sinned in destroying and drowning the males of the Israelites; God smote his first-born: He drowned their babes, and he himselfe was drowned in the sea. I might bring abundance of examples.

Now the Reasons of this are.

First, because hereby a mans punishment appears to be so much the more equall, and worthy. Retaliation is a most equall punishment to the sin; there is no inequality in it but this, that it is too mercifull, *An eye for an eye, and a tooth for a tooth, burn for burn, wound for wound.* You know an eye is equall for an eye: so when God punisheth a man just in his own kinde, *quid pro quo*, that as there was no remedy would turn him from his sin, so there shall be no remedy shall turn God from his wrath. Herein Gods punishment appears to be most equall, Revelations 16. 5. 6. *Thou art righteous, O Lord, in that thou judgest thus: for shee hath shed the bloud of thy Saints, therefore thou hast given them bloud to drink, for they are worthy.* Thou thirstedst after bloud, there it is for thee: so this is most equall, when men have dealt thus and thus with God, when God shall deal so and so with them, they can not finde fault. When a man drinks as he brews, and reaps as he sows, and findes as he brings, what inequality

Deft.
God proportions punishments to sins.

Reason 1.
To shew the equity of the punishment.

lity is here? It shall come to passe, that as when I called they would not heare, so when they call, I will not answer, Zach. 7. When God calls upon thee, and thou wilt not hear, afterwards when thou callest for mercy, if he doe not hear thee, it is just.

Reason 2.
It stops a
mans
mouth.

Secondly, another reason is, because this stops a mans mouth, it convinceth a mans conscience; when a mans conscience finds that he is served in his own kinde, that he is paid in his own coin, it stops his mouth. Adonibezek he had cut off the thumbs and toes of 70. Kings: afterwards hee was served just so as he had dealt with others; he had cut off their thumbs and toes, & made them gather orts under his table; so afterwards his thumbs and toes were cut off. Now mark what his conscience saith, Judg. 1. 7. *As I have dealt, so God hath dealt with me.* As if he had said, God knowes wherefore the children of Judah have done this: they know not why they cut off my thumbs, and the reason why they cut off my toes; God knowes what they looked at in punishing me thus: but Gods just providence hath dealt thus with me; in this kinde I served others. This is so palpable a punishment, so equall and just, that though the sin were committed twenty yeeres ago, yet a mans conscience will finde out his sin twenty yeeres after. As Josephs brethren sold him, and after cast him into a pit, two and twenty yeates after, when Joseph was harsh with them, see what their conscience saith; *Doublesse we are guilty of our brothers bloud, when*
we

we saw the anguish of his soule, and he besought us, and we would not heare. As if they had said, What is the matter why the man is thus harsh? He never saw us before, why should he be so harsh, and we be strangers? Nay, saith conscience, you are well served, remember you were harsh to your brother, if you dealt so with him, marvell not if you be dealt so with. And after, when they came to their Inne, and found their money, they wondred, *What is this that God hath done?* Their conscience, I warrant you, bit them in the teeth: without doubt they thought the money that they took for selling of their brother had humbled them as a Ghost; did not we pay the man money for his corne that we bought? Nay, saith conscience, you are rightly served, here is the money you sold your brother for, (though it were not so) without doubt conscience upbraided them. Naturally we are apt to find fault with Gods judgements, and quarrell, but when conscience sees the equity of them, we have nothing to say.

Thirdly, all the standers by may see the equity of it, when the punishment is according to the sin: Nay, Divinity makes this Argument, that there is a God to judge the earth, because men are punished in their own kind. I will shew you one example of *Abimelech*, that wretch, that slew seventy of his brethren upon one stone, *Judg. 9. 7.* afterwards when he came to stand under the tower of *Abel*, a woman flung a piece of a millstone upon his head, and killed him: This was strange all the standers by

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might

might say, that *Abimelech* should be killed with a stone : no question the woman thought nothing, she flung the stone because she had nothing else to fling ; it was strange that it should hit him so pat, it might have hit another as well as him ; the stone might have fallen to the ground as well as on him ; and that it should be by a woman, and a millstone to : Millstones are not used on the top of a Tower, and a millstone broken that a woman could lift it, and that he should be killed by a millstone, and not with a sword ; nay, might all the standers by say, This God hath done, he was the son of a strange woman, and a woman hath killed him ; he killed his brethren upon one stone, and now a stone hath killed him ; all the world might be able to say ; This God hath done.

The Use of this is,

First, let no creature in the world complaine of Gods dealing, if he punish us according to our kind : he that *kills with the sword, shall be killed with the sword. He that stops his eares from hearing the poore, what shall his punishment be ? He shall cry and not be heard. He that shews no mercy, how shall he be punished ? He shall receive no mercy, James 2. 13. Wo to thee that spoylest, and wast not spoyled : when thou ceasest spoyleing, others shall spoyle thee, Isa. 33. 1. Judge not,* (saith Christ,) *what if I do ? Then thou shalt be judged.* Thus God recompenceth the fruit of a mans doing. Here is no *Memus* can complaine ; no *Aristarchus*, that can find fault with the justice and judgement of God.

Second-

Secondly, *It is not amisse to consider and see how God proportions punishments to sins.*

In { *Kind,*
Quantity,
Quality,
Time,
Place, and other circumstances.

In *Kind* ; *He shall eat the fruit of his owne waies,* that is, he shall be punished in kind. It is a similitude from a tree, every tree brings forth according to its own kind; if it be an Apple-tree, it brings forth Apples; if a Crab-tree, Crabs, a Pear-tree, Pears: So every sinner shall be punished in their kind, a Minister shall be punished in his kind, wicked Masters in their kind, Servants in theirs, Rich in theirs, poore in theirs: If a man be a drunkard, he shall be punished in one kind; if he be an adulterer in another: *Every man shall eat the fruit of his own waies.* Every sin brings an homogeneall punishment, according to the nature of it. I cannot stand to follow this, though it be very cleare in Scripture.

Secondly, it is in *Quantity*; God proportions the punishment according to the sin; he that sows sparingly, shall reape sparingly, but he that sows bountifullly, shall reape bountifullly. Little sins, little punishments; and great sins, great punishments. There are little sins, moat sins, gnat sins, and there are Camel sins: so there are little and great punishments, some meet with

many, some with fewer stripes. Just according to a mans sins, so the Lord shapes out the punishment, for great sinners, great plagues, and for every one according to his own measure. God hath a paire of ballance that he meanes to weigh men in: As he weighed *Belshazzar*, so he will weigh thee, and look how much sin thou putttest in one scale, so much punishment God will put in the other; he will not abate thee one oath, not one idle thought, not one breach of the Sabbath, not one neglect of hearing the Word, or of other duties: the Lord will put wrath in one ballance; as thou putttest sin in the other: he will make the scales even to a haire: as he dealt with *Belshazzar*, He will lay righteousness to the line, and judgement to the plummet, and weigh thee out in the scales, and thou shalt have just according to thy sins.

As the Lord deales with his own people, he will not abate so much as a cup of cold water, but it shall be rewarded: he will reward all; from the greatest to the least; so he will deale with the wicked, there shall no sin passe unpunished.

Againe, there is a proportion in the *Quality*. If *Adam* sin in eating, he shall be punished in eating; if the women of *Judah* sin in apparel, they shall be punished in apparell, *Isa. 3. 24.* In *Wis. 11. 16.* A man shall be punished in that that he sins in, If *Abshalom* sin in his haire, he shall be punished in it; *Nebuchadnezzar* might find his sin in his braittish condition, and the Prodigall might find his sin in the Hog-trough: So if thou find

find thy selfe in want, consider if thou hast not wasted thy meanes, if thou hast not been vaine in building; and prodigall in spending, or gaming, or unnecessary bounty, and immoderate liberality beyond thy meanes: Art thou punished in thy Trade, or Children, &c. see if thou hast not sinned in them: for where there is sin, God will proportion the punishment to the sin.

Fourthly, God proportions the punishment to the sin in regard of the time. The same houre that *Belshazzar* was drinking and quaffing in the Temple, the same houre the hand of God was upon him; if it be not upon thee the same houre, it may be to morrow at the same houre. It may be thou hast sinned this day at such an houre, it may be God may strike thee to morrow at the same time, or this day seven-night, it may be the next yeare. *Nebuchadnezzar* was warned of his pride this yeare, and the same time twelvemonth the Lord drove him from among men. So in *Acts 13. 42.* one Sabbath day the Jews heard *Paul* preach and went out before the Sermon was quite done, they were not able to stand to the blessing; the same day seven-night the Lord made the Apostles shake off the dust of their feet against them, and leave them to a reprobate sense.

Fifthly, the Lord proportions his punishments to the place. It is strange many times, that the drunkard should get his death in the same Ale-house where he got his liquor. In *Judg. 7.* in that Story of *Oreb* and *Zeeb*, *Oreb* at the rock *Oreb* deviled against the children of Israel,

Israel, and upon the same rock he was killed. And *Zeeb* another persecuter of the Children of God; so the Psalmist calls them, he at the Wine-press of *Zeeb* took victuals from the children of Israel, and in the same place his own life was taken away.

Just as Judges and Magistrates at this day they hang up men where they have done the villany. As they do with Dogs and Cats, they carry them to the place, to the Cellar or the Buttery where they do the mischief. But the beasts themselves though they have no reason are able to pick out the meaning of it. The Lord punisheth sinners in the same place. Here where thou hast been deaf to hear the word of God, when thy heart riseth against the Preacher, in the same place (it may be) the Lord will deliver thee up to a Reprobate sense. In the same place, at the Lords Table, where thou commest unworthily, thou shalt eat and drinke thine own damnation.

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